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CAMBRID

LECTURES

ON

ULTRA-UNIVERSALISM.

BY A. WILSON McCLURE.

Third Edition.

BOSTON:

PUBLISHED BY WILLIAM PEIRCE,
No. 9, Cornhill.

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PREFACE

TO THE SECOND EDITION.

A new edition of these Lectures seems to require a brief introduction. They were prepared and preached in consequence of an exigency in the course of the Author's ministry. They went to the press, partly because he was abundantly challenged to print them if he dared; and partly in the hope that they might contribute somewhat toward the suppression of a baneful and spreading error.

The latter reason, strengthened by the favorable reception of the first edition, induces the Author to present them to the public anew. Without being materially altered, they have undergone a condensing process. They are published now, as at first, at no man's instigation, and under no man's censorship. They were originally written with incessant prayer for the

restraints and the guidance of overruling grace ; and in like manner were afterwards given to the world.

The Author renders his thanks to those friends or strangers who have honored his efforts with approbation more generous than merited. He has also been honored by the censure of certain Universalist editors, and others, whose reproach is praise. These dull-witted critics could stumble upon no better device than to take his irony in sober earnest. Says one of them :—‘ Through the whole pamphlet he is *advising* Universalists to *commit suicide*, and this advice is sometimes given in language so warm and ardent, that we cannot but believe it was sincere. The *heavenly* feeling that possessed his bosom can well be imagined.’ Notwithstanding such gross perversions, the Author has too much confidence in the common sense of his readers to notify them when he is using the language of irony, and when he discontinues it. This they will easily distinguish by their own penetration.

Some may think that these Lectures pass too indiscriminate censure upon a denomination

which boasts of some respectable and amiable members. While it is frankly admitted that there are such Universalists, it is answered that the proportion of these to the whole number is so small as made it unnecessary to bring them into constant view. Besides; if good people *will* get into bad company, they subject themselves to the general rules for the treatment of bad company. So far from being allowed to claim an exemption from reproof, they ought to be made to blush for their situation, and to find it too hot to hold them.

The Author disclaims to have ridiculed Universalism. It is essentially ridiculous, and he has attempted nothing farther than to expose it as it is. The result of his labor surprised himself; for when he commenced his investigation, he was not aware of the astonishing absurdity of a system so extensively received. When compared with the teachings of enlightened reason, and especially when viewed in contrast with the statements of the Bible, it is a mass of intolerable nonsense.

Some who love the truth may deem that the Author of these Lectures has been too bold,

or too severe; and may blame him for not resorting to a milder and more persuasive strain. Perhaps they have not been placed, like hapless him, where the evils of Universalism pressed them on every side. Perhaps experience has not satisfied them of the insensibility of many minds, hardened by that doctrine, to any more serious and gentle address. And perhaps too they have; and the Author may deserve their censure on this and other accounts. He would therefore address to every such reader the lines of youthful Coleridge:—

“ If aught of error, or intemperate truth
Should meet thine ear, think thou that riper age
Will calm it down, and let thy love forgive it.”

A. W. M.

PREFACE

TO THE THIRD EDITION.

SINCE the publication of these Lectures, the Author has perceived that they have made the impression that his labors are constantly directed against Universalism. It is not so. This little volume, now somewhat enlarged, embraces almost all that he has ever preached or printed upon that subject. He deems it generally inexpedient to assail any denomination by its name, from the pulpit. In regard to Universalism, it is unwise to controvert it before congregations where it is little known. In places where it attempts to raise its standard for the first time, it is best to let it alone ; for in such cases, it is at least an equal chance that it will come to nought of itself. But where it appears to muster strength, and by its insolence and calumnies acquires a wicked popularity, and threatens destruction to society, and death to

the souls of men, — there the Author humbly deems that a different course is called for. It will not be enough merely to stand in defence of the truth : the war must be carried into the enemy's territory. Let the minister boldly rush into the monster's den, and drag it forth to the light, and strip it bare, and rip it up, and turn it inside out, and show it as it is, in all its native deformity. Having once done this effectually, he may drop the whole subject. Such an effort will at least teach the friends of Universalism good manners, inspire its opposers with courage, and check the further progress of error.

Neither would the Author have it supposed that he is of opinion that Universalism should always be assailed with the same weapons which he has employed. Different minds require a diversity of treatment, and he has written with reference to a particular class of Universalists. Let others be dealt with as their cases may require. *Cuique suum*. Let dry and solid argument be drawn up for such as will study it : and pious exhortation and tender entreaty for such as will be affected thereby.

But if this little volume can stop the mouth of the malignant scorner, or shake the false confidence of the heedless bigot, it will accomplish the writer's intention, and may save deluded souls from perdition. God grant that such may be the result, and accept the praise !

A. W. M.

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二、經濟
三、文化
四、教育
五、社會
六、宗教
七、藝術
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九、法律
十、軍事

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of this present life, ought to fulfil the obligations arising from such a sentiment.

My own impression is, that preachers of Universalism are apt to keep out of view one of its most serious and obvious results, and fail to urge upon their hearers one of the most important practical duties belonging to their 'blessed doctrine.' The remissness of the ordained supporters of that creed, in this particular respect, is greatly to be reprehended and deplored. Their want of fidelity devolves upon others a task belonging to them. The present discourse is intended to make good their deficiency in the point alluded to. It is my design to stand in the gap which their selfishness or timidity has left me: and I ask your candid and thoughtful attention, while **THE GREAT DUTY OF UNIVERSALISM IS CONSIDERED AND URGED.**

Let my Universalist hearers be assured, that it is no part of my design to wound their feelings through mere wantonness and malice, or unjustifiable perversion of their favorite doctrines.—Far be it from me to pursue any such object. I am sensible that such an aim would be too inglorious; and that success would but poorly reward the labor of securing it.

At the same time, I would not pretend to conceal my intention of presenting the subject which has been selected, just as it presents itself to my own mind. Of course, some of my representations will be likely to give you unavoidable pain; as well as to shock your prejudices; or, if you

prefer another term, your convictions. Let me hope that you will, nevertheless, listen calmly, and decide impartially :—let me hope that you will listen without interruption or disturbance, and without thinking of quitting this place till the exercises of the evening are concluded.

Without further preface, I would state, that *the great duty of Universalists as Universalists* is **THE COMMISSION OF SUICIDE.**

I shall undertake to prove, that, if their doctrine be true, they are bound to hasten the termination of their mortal lives. If, as they affirm, there is no suffering of pain beyond the grave ; if our existence thenceforth, as far as we are endowed with consciousness, is a state of unmingled felicity ;—then no wise man will hesitate to hurry on to that desirable condition. He will use the first convenient tool he can find, ratsbane or razor, halter or pistol, to work out such *an exceeding and eternal weight of glory.* Should his anxiety be aroused, or his nerves be shaken, he will the more literally come up to the apostolic direction,—*Work out your own salvation with fear and trembling.** As he bids farewell to one friend after another, let him say to each,—*I will show thee my faith by my works.*

I. In pursuing the subject systematically, I

* It may be as well to remark, that many texts occurring in these lectures are obviously introduced merely to exhibit the Universalist modes of perverting and accommodating Scripture. Such as that, for instance, which applies (Heb. ix. 27,) to the Jewish high priest !

remark, that the sincere Universalist ought to commit suicide *to be happy*. The desire of happiness is natural to man, and is inseparable from his nature. We are as strongly obligated to obey its dictates, as to observe the law of self-preservation or the suggestions of conscience. It is not merely our private interest, but it is our native duty to be happy, if we can. Now if the Universalist is sure of an unimpeded entrance into bliss, without any intervening pain, after quitting his earthly stage of action, he is inexcusable for delaying his exit. To exclude himself for one hour from that rich beatitude, is weakness and folly in the extreme. He wrongs himself; he sins against his own soul; he transgresses the constitutional law of his being. Let him arise, and flee to his heavenly home. Let him speed away to his burnished crown. Let him quicken his flight to his celestial sphere. Let him shrink from nothing to become so blest. Let him eagerly swallow the fatal drug; let him divide his jugular vein; let him blow out his brains, if he has any,—for he must be destitute, who is unwilling to be happy.

II. The real Universalist is bound to commit suicide, *to escape misery*. This he can never do while he tarries in this vexatious world. He believes that this life is the only scene of punishment for sin: and as far as the hideous word *hell* can be employed to designate a place of penal suffering, it belongs to this present state of being. All the hell there is, is in this evil

world ; which is, as it were, a vast valley of the son of Hinnom. All the damnation ever to be awarded, is measured out to us here, where we find it to be the day of final judgment from the dawning to the evening of our lives. Suppose that our Saviour should reappear on earth, and should happen to meet a few Universalists who had just been committing some great crime : — in a burst of virtuous indignation, he exclaims, — *Ye serpents, — how CAN ye escape the damnation of hell?* With the utmost coolness and composure, they reply by putting their hands in their pockets, taking out their knives, and cutting their throats : — while the benevolent Jesus stands astonished and rejoiced to see how completely they *have* escaped the damnation of hell ! Joyful sight to saints and angels, when sinners are so delivered from the distressing consequences of their guilt ! — O Universalist ! the voice of nature cries suppliant within you, to avail yourself of your belief, and escape from wretchedness, by quitting the only world where it can be known. Especially, when the self-same act which releases you from a condition of suffering, will inevitably transfer you to dwellings of unimaginable joy. Is it possible that you will not soar in one suicidal flight from the nadir of misery to the zenith of bliss !

III. Universalists ought to discharge this duty without delay, *to be holy*. They appear to hold, that sin is abolished beyond the bounds of our mortal life, that all evil will be done away in

the stage of being which is to follow. Such spiritual Christians, such enlightened believers, as these claim to be, can have but one desire. Surely, the piety which they claim to possess, longs to be delivered from the polluting weight of sin. And now that they may so easily attain to super-angelic purity, will they deliberate? — will they decline? Is it possible, that the only enlightened Christians on earth will, as a body, cleave to their transgressions? When their own right hands may, at once, put a perpetual stop to their guilt, together with all its painful consequences, will they still hang on upon corruption, and woe? When they may literally *mortify* their lusts, (that is, put them to death) by killing themselves, will they still keep those lusts alive by voluntarily prolonging their days? Or will they resolve to *go and sin no more*? — will they resolve to become holy at once? — will they expire by their own act, uttering in their last breath the words of Paul, — '*Shall we continue in sin? — God forbid!*'

IV. The sincere Universalist ought to commit suicide *for consistency's sake*. How can they who so stoutly affirm the truth of their doctrine reconcile the contradiction of their practice? How can they explain their rejection of its richest benefits? When heavenly rest invites their approach, and when earthly sorrows urge them to accept the invitation, we see them disregarding it. Will it not be said of them as of the Israelites who wandered in the wilderness, —

We see that they could not enter in because of unbelief? Will not the wondering observer say, — ‘What do ye more than others?’ Will he not ask, — ‘Why is it that Universalists do not love to die more than other folks? Why is it that they hurry for the doctor, when sick, as anxiously as others?’ Consistency would give value and influence to your religion. If you *do* love it, if you *do* believe it, show us the fruits of it:—show us the phials and the pistols, the knives and the cords, with which you will transport yourselves to paradise; leaving sin, and suffering, and punishment behind you forever.

V. The thorough-going Universalist ought to commit suicide *to help to people heaven*. Let heaven be where it may, or what it may, one thing is certain—that all who die go there without fail and without delay. Who can doubt this, if he has heard Universalist preaching a few times? All who are of that persuasion will be glad to get into such good company; and to make one among so many rejoicing souls. It is well understood on all hands, that the happiness of heaven is diffusive benevolence; and that it is greater in proportion to every increase of its blissful tenantry. Go, then, my Universalist friend,—hasten to add one more at least to their numbers, and one more accession to their joys. Choose some one of the many ways of emigrating to that land of promise. What say you to taking laudanum; and so sleeping the *sleep* of death? What say you to drowning?—water is

the mirror of heaven, and the symbol of its purity : — go by water then on your pilgrimage to increase the population of that holy land.

VI. The devout Universalist ought to commit suicide *to deny himself*. Hear the words of the Apostle : — *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.* Now this world, as you know, is the only *unclean thing*; and when God calls you *to come out from it*, he must mean to be *literally* understood and obeyed ; as if he had said — *separate* the thread of life which binds you to a world of sin, *and I will receive you* to spotless glory. When Jesus charges you as a disciple to deny yourself, by taking up your cross and following him, his meaning is similar ; as if he had said, — ‘ Deny the native, instinctive dread of dying.’ He took up his cross ; he voluntarily surrendered his life, for he says : — *No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again.* My Universalist friend, tread in his steps ; *go and do thou likewise.* Wait not for torturing disease or fatal vice to terminate your life ; wait not for the doctor to end it scientifically ; wait not for the hangman to close it judicially ; *but lay it down of yourself.* Take arsenic for your powder, or a dagger for your lancet, or a bullet for your pill, or your bed-post for a gallows. In successful emulation of Christ, deny yourself and *enter into the joy of your Lord*, who GAVE HIMSELF to die

for you ; that is, *freely* died to give you an example,

VII. The Universalist is bound to commit suicide *that he may not disparage heaven*. If you persist in tarrying here below, it will appear as if you undervalued the heaven which is so often the theme of your eloquence : it will seem as if you slighted that salvation, whose universality is your common song. When sick and wearied with this drear and empty world, do you adopt the aspiration of the Psalmist : — *O that I had wings like a dove ! for then would I flee away and be at rest !* Remember, my friend, the grand sentiment of your faith. This tells you to let your soul out of its earthly cage, and the next thing you will be aware of, will be dove-like pinions fluttering at your shoulders, and wafting you aloft to rest. Methinks I see your new-fledged spirit rising through a stream of rapid light, which parts around your swifter breast,

‘ And falls, like ocean’s feathery spray,
Dashed from the boiling surge,
Before a vessel’s prow.’

SHELLEY.

Do not object that such wings would be too small for you ; they are large enough for small-sized souls, if they would answer for the holy Psalmist ; and, perhaps, they will grow bigger, if occasion requires. But, at any rate I pray and beseech you not to pour contempt on heaven, by manifesting a preference for an abode on earth.

What is the natural inference, when a Universalist refuses to change his residence? Say:—Is it not, that, in your view, earth, with its acknowledged pollutions and afflictions, is, after all, a more desirable dwelling than heaven? Is not your stay a declaration, that you enjoy yourselves here better than you expect to there? O! do not manifest so low an opinion of heaven; but show your estimation of it by your eager haste to get there.

VIII. Universalists ought to commit suicide, *to follow the example of saints in glory*. As has been already remarked, our great pattern, the Lord Jesus, has left his example in this respect; for your imitation, as you may well suppose, if your doctrine be true. He assures you that no man took his life; but that he voluntarily surrendered it; the circumstance is also frequently adverted to in the New Testament, as a free gift. To be sure, he did not employ his own hand for the purpose: but the law-maxim applies here in all its force,—*qui facit per alium, facit per se*,—he who acts through another, acts himself. You are likewise directed to be followers of the apostles, *even as they also were of Christ*. It is known that nearly all of them, like their Lord, submitted to a violent death, which they might have escaped by holding their tongues; and thus they too practised *constructive* suicide. You have even an example directly in point from one of the apostolic band, who is now with the rest of them *sitting on twelve thrones, judging the twelve*

tribes of Israel. Saint Judas Iscariot has left you his halter as a legacy of love.

‘ Know he is not a wretch abhorr’d,
Nor for his crimes accurst;
He by a cord outwent his Lord,
And got to heaven first.’

PECK.

Will you not tread in his bliss-directed steps? Will you not take the path of life, distinguished by a cloud of witnesses from him to Crowninshield; who are now bending in the adorations of the celestial circles, and blessing the day when they cut the ties that bound them to earth, and permitted their elastic spirits to rise to their native and congenial purity, and to their *predestined* joys?

IX. It is incumbent on the Universalist to commit suicide, *that the Scriptures may be fulfilled.* The Saviour assures my Universalist friends, that *whosoever shall lose his life, shall preserve it.* You have his declaration that *he that hateth his life in this world, shall keep it unto life eternal.* To inflict death is the intensest exhibition of hatred: — then murder your mortal life, and you *shall keep it unto life eternal.* This means, that the sooner you are gone from hence, the sooner you will be there where life is everlasting for ever and ever without end.*

* It is hard to put words together so as to convey the idea of endlessness to minds which put a limited sense on all terms employed for that purpose in the Bible.

And to prove the truth of the inspired teachings that drunkards and murderers **SHALL**——*inherit the kingdom of God*, murder yourselves with fatal potations of undiluted brandy. O, how gladsome and thrilling will be your surprise, when you have slept out the mingled sleep of intoxication and of death, to wake sober and immortal in a glorious eternity!

X. The Universalist is obligated to commit suicide *to please God*. You know he wishes to have his children perfect and happy, as what fond father does not? Surely you cannot please him more than by gratifying his parental yearnings;—hasten to quit the bad company, and the bad business, and the bad fortunes prevailing in this world; and go to your pious and peaceful home, where your morals will be safe, and your felicity secure. Does it not delight your paternal heart, to see your infant offspring impatient of your absence, and eager to be with you? Even so with Him who is the great prototype and model of affectionate fathers. He too, will be gladdened at the premature arrival, at the welcome intrusion of his unexpected children. How sweet to him the tender adulation implied in your irrepressible eagerness to be with him, and in your practical confidence in his love!—How often has he reproached the tardy reluctance of his prodigal sons to return to his embrace, by sending sudden and special messengers to summon them.

'Thus Pharaoh and his mighty host,
 Had god-like honors given :
 A pleasant breeze brought them with ease,
 By water up to heaven.

So all the filthy Sodomites,
 When God bade Lot retire,
 Went in a trice to paradise,
 On rapid wings of fire.

So when the guilty Canaanites
 To Joshua's sword were given,
 The sun stood still that he might kill,
 And pack them off to heaven.

God saw those villains were too bad
 To own that fruitful land ;
 He therefore took the rascals up,
 To dwell at his right hand.'

РКСЖ.

XI. Universalists are under obligation to commit suicide *to gain the confidence of the public*. As it is, people have but little faith in your sincerity. They are too apt to remark, that they never saw a practical Universalist, and rarely hear of one. Once in a while, to be sure, we hear of one in Maine, or another in Connecticut, who slays his family and then himself ; thus evincing a full assurance of faith, that cheerfully risks every thing on the truth of the 'blessed doctrine.' No one can doubt the sincerity of these individuals ; or of those who, from time to time, are mysteriously said to have 'died very suddenly.' But what are these to the multitudes who with extravagant vehemence aver their faith in Universalism, and yet refuse to seal it with

their blood; though, infinite motives urge them to do so, if they believe that system in deed and in truth? It yet remains to be proved that there is one sincere Universalist in this town.

XII. The Universalist ought to commit suicide, *that he may show his faith by his works.* This subject was touched upon in the introduction of this discourse. The Apostle says,—I will show thee my faith by my works. And you ought to say so, and do so too. The work of self-destruction will prove conclusively beyond all others, that you are a true believer of the doctrine of no wrath to come, no literal or metaphorical lake of fire and brimstone, no purgatorial 'house of correction,' no everlasting hell. Since faith without works is dead, put life into your faith by putting a bullet into your skull, or two or three inches of cold iron into your heart, or a dose of poison into your bowels. Thus will the brightness of your hopes and the excellence of your system of truth become luminously and transcendently manifest.

Having thus endeavored to discuss and urge the great duty of Universalists, it may be as well to consider briefly the OBJECTIONS which any of that persuasion might bring up against discharging it.

It may be objected, first, that suicide is just as incumbent upon Orthodox Christians as upon them. Members of Orthodox churches expect to attain to heaven, when they die, and why should not they also precipitate their end?

To this I reply, first, that if the Orthodox are inconsistent with their creed, it is no reason why you should be so with yours; no improprieties of theirs can justify improprieties in you. Second, you boast yourselves to be professors of a purer faith, far richer in hope and comfort than theirs; of course you are bound to set a proportionably better example of consistency than they, and great is your shame if you do not. Third, the objection loses what slight force it might have had if well grounded, from the fact that it is at variance with all the tenets of the Orthodox. They hold, that whoever commits suicide deliberately, and in the full possession of reason, is by that very deed utterly excluded from heaven forever, let his previous creed and conduct have been what they may. They believe that the act proves the unregeneracy, and seals the eternal damnation of the agent, and, of course, are debarred by the most cogent and tremendous motives, from the privilege of untimely hastening to the celestial inheritance.

Thus you see, my Universalist friends, that this astonishing privilege and duty pertains *exclusively* to *your* doctrine. Is not this another reason why you should avail yourself of it, and *make full proof* of the happy consequences of being consistent with your principles? Rise at once to the sublime and ineffable joys to which a few pence laid out in cord or poison, will raise you; and leave the poor, timid, bewildered disciples of Orthodoxy to wear out in toil and trou-

ble *all the days of their appointed time*, till they get to heaven by the tardy course of nature. You may hope in their favor, that in some revival they will be crazed, and then insanely seek the violent death which you wisely and soberly make your choice.

Perhaps some Universalist may advance a second objection to going to glory by way of suicide, from *the intermediate state*. It is a common opinion that the dead are senseless and unconscious until the final resurrection.

In reply, it might be said, that there is much very probable ground for the contrary opinion, and for expecting a highly felicitous condition during the interval between death and the resurrection.

But passing by considerations of this kind, in order to avoid unseasonable polemics about the mortality, materiality, or possibility of separate action of the soul, let us admit that the intermediate state of the dead is like a deep, dreamless sleep, unconscious of any thing around, and insensible to pleasure and pain. Admitting this; — what then? Does it afford any good reason why the Universalist should shrink from the duty of suicide? By no means. A state of utter insensibility for thousands of years cannot hurt the subject of it, or affect him any more than if he were out of existence ~~all~~ that while. Should you expire this moment, the next thing you would know, you would find yourself in heaven. Yes; the very next thing, you would be enraptured

with the rousing music of the resurrection-trumps, without being able to tell whether seconds or centuries had intervened since you gave up the ghost. It follows, then, that it makes not the slightest odds to you, whether the space of heavy slumber will be long or short, or even momentary. Therefore it ought not to be taken into account: it ought not to be at all regarded, when you are calculating whether 'to be or not to be' in this sinful and tiresome world. Instead of being an objection, this sentiment positively divests the future of all uncertainty and gloom whatever. O, choose without more delay, some instrument from the armory of death, with which to *fight the good fight of faith*, to strike a decisive blow, to release yourself from captivity to sin and subjection to suffering. If you are doubting, let your firmly believed doctrine decide you to *depart and be with Christ, which is far better*. Get out of suspense by suspending yourself in a convenient collar; or lull your anxieties, if you have any, with a potent dose of laudanum; or sunder the web of perplexity and the thread of life together, with the self-same scythe that mows your chin.

But mayhap you have a third objection to performing your great and peculiar duty as a Universalist, because of *family considerations*. Your family may be so selfish, or so unbelieving as to bewail bitterly that your faith hath saved you. Or, your sudden departure to the fullness of glory may leave them destitute of the support for which they are dependent on your labor.

But, my friend, you need feel no difficulty from this source. There is a very simple way of removing the objection, and it is a very pleasant way too. All that is required is, to take your friends with you on your journey to your long home. Pass the poisoned cup to the lips of each of your family, and last of all, drain it yourself. Or else plunge the knife into the faithful heart of your wife, then drive it up to the hilt into the bosom of each of the little ones whom you love too well to part with, and finally turn it with steady and pious hand, against your own manly breast. Many are the advantages of such a course: — there would be no one to lament your loss with agonizing grief, no one to wish you back from your heavenly mansion, for every one would be glad that you was gone: — there would be a certainty of traveling to eternal life in company with those who were dearest to your soul; and of setting up house-keeping at once with all your family around you, in the city of the New Jerusalem: — there would be no widowed mother and fatherless orphans left to starve on the reluctant charities of the world: — there would be secured to them the blessings you proposed to yourself; and no kindness you can possibly confer upon them will compare with the considerate tenderness of ushering them into the pure enjoyments of glorified saints: — and lastly, there would be a most impressive example in those slaughtered bodies, of the power and sincerity of your faith; so that all who beheld you would

acknowledge it, and your minister might preach your funeral sermon from the text, — *Behold a Universalist indeed, in whom was no guile!* Such would be the happy consequences of thus disposing of this objection. O then, *confer not with flesh and blood*; but summon up your energies to do this deed of conjugal love, of parental fondness, and religious grace.

It may occur to you, as a fourth objection to a voluntary death, that *this present life is a great good*, which it is best to make sure of as long as possible.

But you surely have no settled intention to place the pleasures of this state of existence in competition with the joys of that heaven of which you are so certain. Heaven out-infinity earth more than an ocean exceeds a drop. And does not natural instinct, does not natural religion require you to GIVE UP A LESS GOOD FOR A GREATER? If life is so dear to you, what a motive to seek *eternal* life, whose blessedness is free from deficiency, alloy, and decay. Then drop the glittering pence to secure the sterling millions: — give up the airy nothings of time for the substantial bliss of immortal worlds. Before leaving again the place of worship where you hear the ‘blessed doctrine,’ borrow a portion of the bell-rope, and suspend yourself from the pulpit rightly sacred to such uses. Or read the ‘Inquiries’ of Balfour, or some precious volume of Ballou’s; then drown yourself with the books in your pocket; — their *dead weight* will help

you to the bottom, and a launch into eternity requires heavy ballast. This will indeed be a grand exchange of a small good for a great one. No artful pedlar could ask a more gainful bargain. O glorious tidings of Universalism, which makes a halter better than a Bible, and a razor the best of heavenly friends!

I am aware of but one more objection to 'discharging your duty as a Universalist should, and that is *your profound resignation to the will of God*. You think you ought not to die before he wants you.

But let me ask if your Father above does not desire your happiness? and is he not bound by his infinite benevolence to make you happy at any rate? Then how *can* he be displeased at you for rushing unbidden into his presence? Suppose your long-lost child should come in a stormy night and break into your dwelling, and say;—'Father, I could not bear to stay out in the darkness, and cold, and rain, till you had opened the door in the morning;—besides, I could not possibly restrain my impatient longing to see you and be with you?' Do you feel as if you could answer him harshly or reproachfully? No, you could not; you would think of nothing, but the happiness of having him restored to your arms; and it would gratify you the more because his return was so frank, and voluntary and unexpected. And do you imagine that you love your child with a fraction of an atom of the love which your great Parent cherishes for you?

But what if he should be so inconsistent as to disrelish your abrupt intrusion? What if he should be pragmatically punctilious, and stand on ceremony? What then? Can he help himself? Do you dread his displeasure? How! Is it for this that your divines have labored to expurgate heathen fables, and Jewish superstitions from your creed? Is it for this that you have labored as hard to believe them, and have shouted, 'Verily, verily,' while they shouted, 'No devil!* no hell! no angry God?' And after all, is it come to this, that you dare not go to heaven unless carried by main force? that you have a slavish fear of going uninvited into the presence of God, where is fulness of joy?

But you forget that he is a sovereign too, and that it is impossible for you to go contrary to his pleasure; to thwart his omnipotent will. So that if you can succeed in accomplishing your own death, the event will itself be proof positive that it was his decreed purpose to have you take that course. Accordingly there will be no want of pious resignation in doing so; in fact, it will be the very way of active submission to his will, as

* A Universalist once boasted to me, that 'he had so little fear of the devil before his eyes, that he would as willingly sit next to his majesty in his pew in the meeting house, as to any body else.' It is possible that he had been so long accustomed to having 'the devil at his elbow,' that familiarity had banished fear. I suggested to my hero, that his case might be explained on the principle, that 'perfect love casteth out fear.'

it will completely accomplish his own benevolent intentions.

This ill-founded objection may be dismissed with one more remark. You must not forget, that we have it from our Saviour himself that *the kingdom of heaven suffereth violence, and the violent take it BY FORCE*; and again he says of the kingdom of God, — *Every man PRESSETH into it*. To whom can this language apply so appropriately as to those who get into heaven by laying violent hands upon themselves? These are they who scale the ætherial battlements, and take the celestial citadel by storm. Will you, O will you enlist in this gallant band? Will you thus gratify the fond pride of an Almighty Father's heart by your tameless valor, and your resistless eagerness to be happy in his presence?

We have now, my hearers, considered and urged the great duty of Universalists, and have cleared away the obstacles and objections to performing it, if you belong to that persuasion. It remains to conclude this discourse with appropriate observations and reflections.

1. *We discover that protracted meetings do some good.* It is matter of prodigious notoriety, that these meetings drive great numbers of those who attend them into desperation and self-destruction. When does the brazen 'Trumpet' twang its weekly blast, without swelling this keynote? Is it not as familiar to you as your cradle-song? Is not the evidence of all these cases as full and satisfactory as their pleasing interest de-

mands?—Who then can pretend that revivals and the means of promoting them do no good? See, how many they translate from sin to purity, from woe to blessedness, from earth to heaven. Did it never occur to you when an Orthodox minister has been charged with driving one of his hearers to suicide, that, if it were true, it was the utmost he could do for the good of his parishioner? Surely then, there is no ground for offence at him because his errors have produced such fortunate results. If a soul is hurried to an endless salvation, who cares how it was brought about? Rather should you find fault with those apostles of Universalism, who, if they faithfully held up to you your great and consistent duty, would help men to bliss much faster than they do.

2. We see *who are the men you are most bound to admire and imitate*. These are they who have come up to the mark, and displayed the grand Universalist virtue of suicide. Think of those ornaments of your sect, who have stretched their necks with halters, that they might the sooner thrust their heads into heaven; think of those who in professing their religion, were actually and literally *buried in baptism unto death*; or in other words, stayed under water until they were drowned: think of those who won a kingdom in heaven, with their own good swords, plunging them into their own bosoms, and so opening the celestial portals as well as the Pope of Rome could do with St. Peter's keys. O hap-

py, happy spirits! — when shall we see your equals? Who of your brethren in the faith will mount to paradise by your rope-ladders? who will launch into an eternity of blessedness, by diving into those seas where your carcasses become food for fishes? who with gory wounds will follow your bloody tracks to realms of bliss, freshening the traces of *your* blood with *their own*, that others may have a clue to guide them in the way of glory? Blessed souls! Leave your mantles, with a double portion of your spirit, to your successors in the true belief: —

‘For all who fall by suicide
Are wise beyond compare;
They spill their blood, then fly to God,
And reign eternal there.’ PICK.

3. *We detect some very gross and common mistakes on the subject of death.* Philanthropists have fallen into most egregious blunders in regard to what they call the scourges of mankind. For instance, in respect to war: — what Universalist in his senses can help almost losing them in benevolent ecstasy, when he hears of some furious battle, in which thousands of souls were released from earthly pollution and trouble, and marched off in full ranks to endless joy? The mighty conquerors who have ‘mowed the ranks of death’ on thick-strown fields, have been the benefactors of their race, and done the most to colonize the skies. How felicitous must be the condition of the late emperor of France!

'Now Bonaparte is dead, he'll find
Ten thousand of the human kind,
Far, far beyond the sun and moon,
Thank him for murdering them so soon.'

Weak Orthodox philanthropists have likewise had much very absurd concern about pestilence. Plague is nothing but God's angel sent to expedite the homeward-bound passage of his children. How foolish and unchristian are quarantine regulations. Universalists ought to protest against them on the ground of conscientious scruples. Their ministers in their public prayers ought to offer such petitions as this : — ' Father of all ! we pray thee to precipitate the arrival of the spasmodic cholera at this continent.* O ! let this visitation of thy mercy on a large scale reach all our borders : let it despatch a happy throng of our beloved fellow-countrymen to be forever blest in thy presence : especially let it remove for the most part such as do not believe in our doctrine, that so they may be most readily converted from their errors, and convinced that we were right and they were wrong ! ' And when he has thus prayed, *let all the people say, 'Amen.'*

This subject shows how groundless are the vulgar prejudices against self-murder. Strange, that a deed of saving faith, an act which is in itself a Christian grace, should be considered as something so very shocking ! But this is to be

* These Lectures were first published before this pestilence reached this country.

ascribed entirely to the limited spread of the true Universal gospel. When this is more widely known, things will be set right; and halters, pistols, and poisons will be in demand, in consequence of a rage for emigration to the heavenly Canaan.

4. In drawing this discourse to a close, I call upon every Universalist to do the duty which has been considered and urged. We cannot accept of any apology or excuse whatever without insisting that you are an inconsistent, false-hearted professor. The utmost we can allow you, is your choice of the *mode* of death, in which you are at liberty to exercise your invention, or consult your taste. I solemnly call upon you to prove your sincerity, to show your faith by your works. Do this by prompt suicide, and we shall know what *you* are, as well as we already know what your *duty* is.

Once more I call upon you to act out your principles; or if you have not the necessary courage, faith, and piety, then renounce your tenets forever. Abandon the ground on which you have so vaingloriously boasted, but on which you are afraid to perform. Abjure a system which was made merely to talk of, but is not adapted to be practised in one of its most obvious and important results. Forsake a religious creed which your depraved heart wishes should be true, but whose operation your judgment refuses to sanction. You will not think of periling the safety of your immortal soul at some future

dying hour, by trusting to principles on which you cannot repose at this present moment.

But if you will cling to your doctrine as the truth of God, we hold you to embrace the consequences. And I now pray you, by all your attachment to your opinions, by all your devotion to what you deem the cause of heaven, so to do. There is no danger in acting fully up to the obligations of the truth of God: and if Universalism be such, your suicide is safe, indispensable, and infinitely advantageous. And since I may not adjure you by any higher power, I adjure you by St. Satan, and St. Judas, *to go to your own place* — to be consistent, IF YOU DARE. — Amen.

LECTURE II.

UNIVERSALIST SINCERITY.

2 THESS. 3: 2.

ALL MEN HAVE NOT FAITH.

There is a faith which speculates, and a faith which works. The one is arctic ice, the other Promethean fire; the one is worse than death, the other better than life. The paltry spirit of speculation is no more like the living soul of operative faith, than the hobgoblin of the nursery is like the shade of sainted Paul. Who cares what a man *thinks* he thinks? We estimate him by the opinions he acts and dies upon. We look for the sentiments incorporated in his deeds; for the principles embodied and made solid in his actions.

There can be nothing more majestic than evangelic faith:—a feeling that leavens the whole mental mass:—a feeling that confidently trusts every interest—however tenderly touching, however tremblingly vast—upon the basis of real, changeless, moveless truth. It has power to guide, and guard, and cheer: it has virtue to

heal, to save, to exalt : it is the life of God in the soul of man.

‘ O thou that rearest with celestial aim
The future seraph in my mortal frame,
Thrice holy Faith !—whatever thorns I meet,
As on I totter with unpractised feet,
Still let me stretch my arms and cling to thee,
Meek nurse of souls through their long infancy.’
COLERIDGE.

But when the profession of principles whose tendency, when they tend to any thing, is plainly unrighteous and harmful ; when the avowal of doctrines which Satan could consistently invent and patronize, pretends to the name and offices of faith, what shall we say ? Shall we submit to the imposition ? Shall we let Dagon sit upon the ark of God ? Would the Apostle give his consent to this misnaming of error ? Or would he disallow it with the strongest protestations, and declare it but another proof that *all men have not faith* ?

But waving polemics, and passing by controversy as to the articles of evangelic belief, let us proceed to the more immediate subject of this discourse.

It is unquestionably the fact, that all men have not faith in Universalism ; and there is good reason why they never should. In this class of disbelievers may be found the great majority of those who are devoted to good order, distinguished by public and private virtues, eminent in learning and wisdom, and venerable for piety. To such

persons the crude inconsistencies of ultra-Universalism are prodigies incredible, camels not to be swallowed. Such sly creeping away from conscience, such harlequinlike overleaping of reason, such comical evasions of scripture, as is exhibited by the champions of this baptized infidelity, is enough to fill every great mind with diverted wonderment, and every good heart with unaffected pity. No man who does not tyrannize over his own intellectuals, who does not force indigestibles down his own throat, and who does not compel himself to drain the bowl of the mentally disorganizing stimulus of error; no man of unbiased, unperverted judgment, can assent to doctrines which dash against common sense in one direction, and against the Bible in another. Those doctrines are so incoherent and inconsistent, that when put in operation they confute themselves; when set in motion, they jostle each other to fragments, like cart-loads of loose glass.

But how is it with avowed Universalists themselves? After making all allowances and discriminations, may we suppose that they actually *in bona fide* believe their own professed tenets? The subject of discussion at this time is **UNIVERSALIST SINCERITY**: and we are to attempt to settle the point, whether there is any such thing. To conduct the investigation candidly and satisfactorily, we ought to examine the evidence on both sides of the question.

Let us, in the first place, consider **THE ARGUMENTS IN FAVOR OF UNIVERSALIST SINCERITY**.

We will begin with *their strong assertions*. Can any thing be added to the variety and vehemence of their asseverations? Sitting in the house, and walking by the way; lying down, and rising up; in the meeting house, and in the tavern; over their work, and over their liquor, they are full of their doctrine, and overflowing with the juice of its luscious clusters.

With fanatical bigotry, they denounce fanatics and bigots. With 'liberal' abuse they bounteously overwhelm the illiberal exclusives. Reckless enthusiasts in favor of their own sentiments, and reckless enthusiasts in assailing the opinions of others, their language is the language of firm assurance, bound round with complicated oaths. It seems as if they labored to stifle each rising doubt by some newer and intenser expression of certainty. It seems as if they had taken a hint from those old revolutionary soldiers, who, in the garrulity of age, have so often bragged of exploits never performed, that they have come to believe them true at last. Thus Universalists have endeavored to *talk* themselves into conviction of the truth of fables not over cunningly devised. The high tone of their conversation has misled many weak and unstable minds: for *when they speak great swelling words of vanity, they allure those who were clean escaped from them who live in error*. Many have supposed that where there was so much smoke, there must be some fire: and have supported sentiments they could not

credit themselves, merely because others seemed able.

But after all, what does this multifarious assertion amount to? Will it prove their sincerity without it be sustained by corresponding works? Will it prove their sincerity when their conduct in the most important particulars is at variance with it? We need something besides noisy declamation to satisfy us of sincerity: we care not for mere declarations, though uttered with volumes of breath that might drift a cobweb round the world.

A second proof of Universalist sincerity is *the calmness with which a few of them die*. But if this proves any thing, it proves too much: for Orthodox Christians do most generally die with heavenliest composure or angelic raptures: but these are the people whom Universalists usually honor with the titles of Pharisee and hypocrite! Besides; many a malefactor, with cauterized conscience and petrified heart, has expiated his crimes on the gallows with the utmost calmness; thus exhibiting the same kind of faith with most of the Universalists who coolly enter upon the retributions of eternity. Calmness proves nothing, unless there is better reason for it than hardihood.

In further explanation of such instances, be it remembered, that the termination of lingering disorders is preceded by a prostration of mental and physical energies, and by the benumbing influence of opiate drugs. Accordingly there is

no opportunity in such cases for the exhibition of much nervous agitation, or much horror of an apprehensive conscience. It is, then, easy to be quiet, especially with the help of the soothing attentions and assurances of friends.

Be it remembered too, that it is no rare thing for Universalists to die drunk; and consequently to be pot-valiant or besotted when encountered by the king of terrors.

Again:—It should not be forgotten, that an unenlightened mind is not likely to be troubled with harassing fears of death. And of all men Universalists do most eagerly flee to the refuge of ignorance. They are constantly occupied with studious attempts to exclude from their bosoms every ray of *disquieting* truth. Every avenue of the mind is elaborately closed; each window of the soul is darkened with blinds, and shutters, and close-drawn curtains. What wonder, then, that some should so far succeed, as to die with heartless stoicism or brutal insensibility?

And O, my hearers, against this unenviable few, set off the *many* Universalists whose hope has deserted them in the hour when heart and flesh must fail. Their frail raft scarce kept them afloat on life's stiller stream; and how has it been racked asunder in the boiling surge which swept them over death's tremendous cataract. How often has wailing echo prolonged their departing shriek of 'Lost—lost—lost!'

The death of Universalists is but poor proof of their sincerity.

A third evidence in favor of it, is *their intense wish that their doctrine might be true*. Here, I apprehend, may be found the origin of their mistake, when they conceit that they have faith in their doctrine. Such is their longing that their opinions may be confirmed, that they seem resolved that zeal shall do it, if God will not. Thus they labor to work themselves up to some kind of conviction, which after all is but that flattering hope which promises itself the object of desire. These supposed convictions are but intenser cravings, — ‘tricks of a fancy pampered by long wishing.’

These yearning desires are the water power, to drive the machinery which grinds out their unwholesome comforts. These ardent longings are the steam to work the clanking enginery whose product is such copious reviling of all opposing sentiments. Their invincible desire they construe into confident expectation. The strength of inclination passes muster with them for actual faith.

It is not strange that Universalists should wish their doctrine true. It is sweet to those who love to sin, but cannot abide to pay the damages.

‘No rogue e’er felt the halter draw
With good opinion of the law.’ TRUMBULL.

But do the fervent wishes of the malefactor, that there might be no constables, juries, judges and

penitentiaries, avail in the least toward doing away these inconveniences to offenders? Not at all:— they do not even persuade himself that such things will cease to be. And no more do the anxious desires of the Universalist gain him security:— no more can their utmost intensity amount to sincere belief.

There is a fourth argument in favor of Universalist sincerity, in the fact that *they do not fear God*. In their haste to escape the bondage of servile fear, they have burst the bounds of religious awe and of childlike reverence. In breaking loose, as they imagined, from the prison-house of Egypt, they have upset the tabernacle of Israel. Regarding licentiousness as liberty, they have trodden down the authority of Heaven, and reveled on the prostrate honors of God. They jeer at the restraints of sanctity, and mock at the terrors of justice. What care they for sin? If they are disposed to pay the slender mulcts and penalties which this life may exact, and wait for another world in which to be holy and happy, whose business is it? If they are willing to risk the temporal consequences of their misconduct, if they like dancing well enough to pay the music, what shall hinder?

It must be confessed that this is a strong argument. It does appear as if Universalists had some sort of faith in their tenets, or else they would not be so destitute of the fear of God. There is something rather stubborn and unmanageable in this fact, and it is almost the only plausible

evidence of their sincerity which can be adduced.

Another argument on the same side of the question is, that *they do not regard man*. This is a matter of such perfect notoriety, that very few will pretend to doubt the fact. They lacerate the feelings of others as carelessly as the Indian scalps his captive. They even pride themselves on being ingenious in this branch of cruelty. The savage brutality of their theological warfare makes the grosser corporeal tortures of the Inquisition seem like tender mercies. Profane jesting, blasphemous trifling, domestic privacies, personal indignities, calumnious insinuations, and sweeping libels, — these are the weapons which nature and practice have adapted to their use.

Nor are they less ready to invade the rights of others at the suggestion of selfishness, than to wound their feelings for the sake of sport. No civil or religious privileges are secure, if they can get at them by fair means or foul. If their iniquity is successful, they flout and scoff at the indignant grief they have occasioned; and rejoice in the opportunity of adding insult to injury.

Thus we have two very strong arguments of the sincerity of Universalists: '*they fear not God, neither regard man*. This appears to be the only very probable evidence that they really believe their doctrine. It is the only evidence that comes in the shape of actions: and such actions

as may well be supposed the legitimate fruits of their principles. When they set at nought all laws, human and divine, they *do* act as might be expected of sincere Universalists!

Still, even this abundant direct testimony is not entirely conclusive. Though able to boast of a degree of vicious consistency, it does not follow that we must assent to their sincerity. For first; *they* might object, that it would prove all other evil-doers sincere and conscientious, and so as good religionists as their enlightened selves:—second, *others* might object, that Universalists would have behaved but little better, if they had never embraced those sentiments, and had been without any principles whatever; and that now in consequence of their doctrine, they are only more insolent and daring in their iniquities;—third, it may also be objected to the force of this testimony, that the arguments on the other side of the question are as strong or stronger. Let us then suspend the scales of judgment, till we have weighed what may be said on the negative; and let the preponderance of evidence decide.

We will now attend, in the second place, to
ARGUMENTS IN DISPROOF OF UNIVERSALIST SINCERITY.

Let us take up first, *their fear of investigation*. It is sometimes the case, when their doctrine is publicly controverted, that they and their ministers put the best face on the matter they can; they hide their perturbation by loud bravadoes; and conceal their anxieties by noisy professions

of their readiness to hear and answer. So far from resorting to candid inquiry and calm reflection, they nullify the influence of truth by passionate flurry and boisterous agitation.

The panic excited by investigation is a shrewd mark of insincerity; and justly exposes those who display it to the reproach; — *O ye of little faith!*

A second circumstance which discredits Universalists' sincerity, is, that *they commonly swear in language implying convictions of the truth of orthodoxy.* Of this fact every body is aware. To set this subject before you in an episode, suppose a married couple of that persuasion engaged in high debate, and endeavoring to scold in consistency with their doctrine.

Husband. My dear, I wish the angel Gabriel had you.

Wife. My love, I wish you was in glory, with all my heart: you vexatious creature, you are not fit to live anywhere else.

Husband. O you torment! I swear I wish you was blessed: God save your cursed soul to heaven.

Wife. I declare, I wish such a wicked monster as you would go to your own place, along with Judas, into heaven-fire.

Finding that they cannot well agree, they pass a cord over the bough of a tree; and, tying an end about the neck of each, they swing off, and 'pull at the same rope' at last, if they never did before. Or, mayhap, they take a brace of pis-

tols; and, standing at opposite sides of a table, each opens the mouth to receive the muzzle of the other's weapon; at a concerted signal, the triggers are pulled, and away they go to bliss beyond the grave!

There is much weight in this argument, from the usual forms of cursing employed by Universalists. When excited by passion, and even in their common talk, they betray the honest impressions of their hearts. Then they speak their real, undisguised sentiments. Can it be supposed, that they would wish their enemy in the hands of a devil whom they deem to be a mere figment of oriental mythology? Can it be supposed that they would pray that souls might be damned to a hell which is but 'the plaything of pulpit declaimers,' and 'only exists in the heathen fables which created it?' O no! — they say the thing they mean, and they mean that those things are real, which at other times they deny.

A third proof of the insincerity of Universalists is, *the incessant use of means to promote their faith*. If they believed in the unmingled felicity of all the dead, it would be impossible for them to have so much sectarian zeal. They would never submit to the leg-weariness of trudging to meeting two or three times a week, and then sitting under tiresome harangues without speaking or moving for hours: they would not consent to empty their pockets to support a worship that might as well be spared. For after all is done, if their system be true, the welfare and salvation of

their souls is no surer nor speedier than it would have been without this trouble.

Why do they take all this needless pains? Is it not because they are perplexed with incurable doubts which require incessant quelling? Is it not because it is hard work to keep themselves in anything *like* a believing state? Aye, we understand it well. We here read the marks of much misgiving, the traces of instinctive, unconquerable incredulity.

A fourth mark of insincerity in Universalists is, *their feelings toward those distinguished Orthodox men who have long been dead.* For instance: to this day, they hate Calvin as bitterly as they do Dr. Beecher. Though the old Genevan has for centuries, according to their doctrine, been free from sin, though he is a child of God, an heir of immortal glory, and fit for all that is pure and delightful in heaven, — they still regard him as a perfect demon, and never mention his name without reproach and malison. If they had an opportunity, and could muster sufficient courage, they would spit their venom into the face of his glorified ghost. Here then is the evidence that they do not believe in the universal salvation of any but themselves.

If they were to acknowledge the truth at once, they would confess it to be a great drawback to the felicity of heaven, that the abhorred Orthodox will be as well off there as they. They must feel it to be the only deficiency in the comfortable sweetness of their ‘blessed doctrine,’

that it is as good for the hateful Calvinists as it is for them. Surely they cannot help occasionally regretting there is no hell, if it was only to put those detested puritans in. At times, probably, they would prefer to go to perdition with all the pirates and felons that ever lived, rather than be shut up forever and ever to sing psalms with Jonathan Edwards and Dr. Woods.

A fifth argument against the sincerity of the Universalists is, that *so few of them commit suicide*. It must be confessed, that those professors of the 'true doctrine,' who seal their testimony with their blood, give the highest visible proof that they possess faith. And yet how few out of the multitudes who are bound to exhibit it, come up to the mark of their high calling. Yes: — when sometimes an instance of the kind occurs, the other believers seem ashamed or afraid of it: they even labor to make it out that their self-immolated brother was insane, and apologize for him as if he had been beside himself. Most wonderful this! — when, on the supposition that their doctrine is the truth of God, it was the most reasonable act of his whole life, and the most unquestionable evidence of his pious sincerity.

I confess that when I see the crabbed, vengeful and scowling visage of some able-bodied Universalist, I tremble at the thought of his becoming a sincere follower of his creed. If he should, it is certain that he would 'run a muck,' like an intoxicated Malay, with dagger in hand, killing

all he met, and closing the tragedy by ripping up his own bowels. While Universalists, (with occasional exceptions,) evade this great proof of sincerity, their professions are as hollow and noisy as a bass-drum. Why do we not see them flocking with one consent out of this wretched world, where is concentrated all the misery to be found in the universe, and carrying with them as many as possible to inherit eternal joy? Why should they delay, who have the full assurance of faith, that they may at a single step cross the threshold of heaven's front-door? What blissful changes would surprise them at that instant! — They must take their place among the thrones, and principalities, and powers of the celestial hierarchy. In the twinkling of an eye, the reeking murderer becomes a spirit of light, and is clothed in a seraph's wings.

‘Not Milton's six-winged angel gathers
Such superfluity of feathers.’ TRUMBULL.

It is ‘good luck’ for all who are not Universalists, that sincerity is so scarce among those who go by that name.

The last argument I shall mention, in disproof of Universalist sincerity is, *the impossibility of heartily believing such nonsense*. Did my limits or plan permit me to go into polemics, it would be a small matter to show that their tenets contradict the Bible, and contradict plain reason, and contradict one another. I may do this at large at some future time. As a single instance of the kind, I

would observe that their divines insist, that a state of future evil and suffering would be inconsistent with the divine benevolence; and yet they say that the existence of these things at the present time will be made to subserve the highest good in the end: as if the permission of a shorter duration of sin and sorrow was not as irreconcilable with the goodness of God, as a longer period of the same: or as if a lengthened state of evil might not be productive of as much or more eventual benefit as a briefer space. Of such incongruous fantasies their books and their brains are full. If the mind of man cannot cordially believe known contradictions, then none can intelligently believe Universalism; and there can be no such thing as an enlightened faith in that doctrine.

I have thus, my hearers, endeavored to weigh both sides of the question proposed. Each one may judge for himself, which scale preponderates: — whether the evidence for, or against the sincerity of Universalists is the weightiest. I hope it will be allowed in a free country, to say, that, in my opinion, the testimony against the notion that they are sincere believers in their system far overbalances the testimony which goes to favor it. Accordingly I shall close the discourse with a few EXPLANATIONS founded upon this view of the subject.

We see, first, *Why people suspect the sincerity of Universalists.* It is on the same ground that we suspect the courage of a braggart, the

veracity of one who makes unnecessary protestations, or the outrageous virtue of a prude. It is because we see them fail in the main points of evincing their faith. It is because we see them ashamed of such proofs of it as they *do* enact, such as disregard of God and man, and now and then a suicide or two. It is because they are so heedless as to deny that these things are the native fruits of their sentiments, and thus voluntarily relinquish all the evidence of their sincerity springing from this source. They endeavor to hide their latent suspicion and distrust from themselves, as well as from others : to keep it out of sight and out of mind. But in spite of every effort, the lurking doubts will betray themselves. People easily see through the thin screen of their noisy pretences and assumed assurance.

We see, secondly, *Why Universalists are so fond of calling the sincerity of others in question.* It is partly by way of retaliation ; and partly because they judge of others by themselves. This explains the loud charges of hypocrisy which they bring against true-hearted Christians of every name and order. Thus the thief tries to get off by mingling in the crowd of his own pursuers, and by joining loudest of all in the hue and cry raised on his own account. They cannot bear that others should be more sincere than they : and knowing that themselves are hypocrites, they cannot help bestowing the same appellation upon others. They are so utterly ignorant of what it is to feel real faith, that

they cannot believe any one else does. Finding nothing like it in their own experience, they judge like the Greenlander, who will not believe that the sun rises and sets more than once a year, because it is an event beyond his experience.

We see, thirdly, *Why Universalists do not give the only convincing proof of sincerity in their case.* This, it will be readily supposed, is suicide. This would show that they were in good earnest with a witness! But these loud professors of the 'blessed doctrine' hang back from a forcible entry into certain, unmeasurable blessedness, as much as if heaven were a school-house or a jail, and they whipped school-boys or insolvent debtors. Yes, forsooth,—they make it their very last resort: and though they should be bankrupt in reputation and property, cursed with a scolding wife, and loaded down with every earthly ill; they will even then lag behind, and stay out of heaven as long as rum, death and the doctor will let them. The plain reason, the only reason, and the good reason for this inconsistency between their principles and their practice is, that they have no faith in their own doctrine, and dare not trust themselves to it.

We see, fourthly, *Why Universalists are so given to shift their ground.* It is because they have no fixed faith, and are *blown about by every blast of doctrine*, whether it comes from the lungs of uproarious preachers, or from the brazen throat of the 'Trumpet.' Every weak we hear of some fresh whim, some new absurdity, some ludicrous

novelty of opinion. They seem 'to nothing fixed but love of change : ' they roam over the fields of error, dropping one vile weed in their haste to snatch at another. They reject to-day what was the only gospel last evening, and swear to that which is fated to be heresy before to-morrow morning. Universalists may be likened unto the man's knife which he had kept for forty years, only sometimes putting in a new blade, and sometimes a new handle. They have twisted and turned in so many ways, that you can no more follow out their track than that of a bat at midnight. Now all this fantastical, capricious change is to be traced to the fact that they believe nothing sincerely, and therefore believe nothing long.

We see, fifthly, *Why Universalists are so given to abuse those who differ from them.* I allude more particularly to their 'pulpit declaimers,' though the same remark will apply to most others of the denomination. All manner of ridiculing, caricaturing, burlesquing, is exhausted against the sentiments of other denominations. This is the show-bread and the drink-offering which they produce in the temple from week to week. This is something like nine-tenths of the the food with which they feed their hearers : — it is also the salt and pepper of the other tenth ; and bitter, sour seasoning it is. Now all this is intended to conceal their want of sincerity, by diverting attention away from themselves. Thus jugglers contrive to turn off the eyes of the

spectators, while they are busily arranging some trick of legerdemain. They practice the stratagem of so arranging their batteries, that the wind shall drive the smoke into the enemies' faces ; and thus by bewildering them, win victories their shot could never achieve.

We see, sixthly, *Why opposition is necessary to keep Universalism alive.* Without this, the zeal of its advocates would soon expire of itself. Their system is destitute of vitality : it has no life of its own within itself. It appears like what it is, — a dead corpse, except when excited into action by the electricity of opposition. It then exhibits the ghastly convulsions produced by galvanism on a body cut down from the gallows. Universalism might be buried in oblivion, and rot out of remembrance, while a pure and living faith would stand in all its freshness and strength without the excitement of opposition : but if all true religions should become extinct, Universalism would die a natural death : or rather would relapse into the festering slumbers of its native grave. Being dead itself, it can never inspire the life of a generous devoted faith. Being false itself, it can never awake a true sincerity in the bosom of one of its defenders.

We see, finally, *Why Universalists cannot be saved.* They have no heart-felt, heaven-born piety to save them ; for they laugh it to scorn. They have no eternal, celestial truth to save them, as the Bible testifies. They have no genuine sincerity to save them, as has now been

proved. This last is the lowest ground, except their own, on which a hope of salvation has ever been built. It is often remarked, 'No matter what a man believes, if he is only sincere.' This is the widest stretch that the mantle of charity ever receives: and yet it will not cover them, for they are not, and cannot be sincere. Unhappy men! who would fain deceive themselves into supposing that they are sincere in their errors. Are these they on whom, for their wilfulness, *God shall send strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness?*

LECTURE III.

UNIVERSALIST PREACHERS.

2 TIMOTHY III. 13.

EVIL MEN AND SEDUCERS SHALL WAX WORSE AND WORSE.

A good state of the affections and a good course of conduct naturally keep on improving into what is better and better : while that which is bad in feeling and deportment equally deteriorates into worse and worse.

False teachers of religion are examples of the latter kind. It is of such that the apostle speaks in the text. From his day to this, false teachers have abounded. There has been a fearful fulfillment of his words when he said, — *I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.* In another place he speaks of *false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light. Therefore it is no great thing, if his ministers also be transformed as the ministers of righteousness.* He elsewhere speaks of some *who corrupt*

the word of God; and again of some as *handling the word of God deceitfully*. Whether he would have applied this language to preachers of modern Universalism, we shall be better able to judge toward the close of this discourse.

Can there be a more pleasing and venerable character than that of the pious, devoted, and affectionate pastor? He preaches the truth, and teaches its practice; is full of moral courage and unwearied fidelity; and heedless of interest or popularity, declares his message without 'fear, or favor, or hope of reward.' He may say with Paul, *I magnify mine office*. Men of this character, are indeed *the light of the world*:

'Ministers

Detached from pleasure, to the love of gain
Superior, insusceptible of pride,
And by ambition's longings undisturbed;
Men, whose delight is where their duty leads
Or fixes them; whose least distinguished day
Shines with some portion of that heavenly lustre
Which makes the Sabbath lovely in the sight
Of blessed angels, pitying human cares.'

WORDSWORTH.

The well-earned distinction and influence of such clergymen as these arouse the envious aspirings of those who study to *seem* what the others *are*. Thus the stars of the firmament are reflected from the muddiest pool. Thus the rarest gems have called forth the most elaborate exertions of imitative fraud.

The *seducers* spoken of in the text are called

in the original γοητες, signifying *impostors*. The word occurs but this once in the Greek Testament. In classic use it is applied to magicians, conjurors, jugglers, and more especially to deceivers who deluded the populace with magic chants and incantations. Hence the term may well denote the false teachers who play such juggling tricks with Scripture; who weave the wizard spell of sophistry around the intellects of their followers; who hold forth the Circean cup of error, whose bewitching mixture transforms men to brutes. They charm with sounds of sweetness; they enchant with honied words: and they sometimes use the sorcery of perverted genius, as it were the brilliant fascination of the serpent's eye.

The keenest tools are whet in oil. This is equally true in regard to the edge of theological arguments. The advocates of mental darkness, who are wiser in their generation than the children of light, have often acted upon this principle. The friends of truth have, for the most part, been marked by honesty and bluntness: while the advocates of error have resorted to craft and speciousness. The latter have prospered by the wiles of misrepresentation: and by their deep hypocrisy have dissuaded many enlightened people from opposing them. *The words of their mouth were smoother than butter, but war was in their hearts; their words were softer then oil, yet were they drawn swords.*

Such men *wax worse and worse; deceiving*

and being deceived. They are regular examples of the rule, that there is a progression in evil. *Nemo repente, fuit turpissimus.* No one reaches the extreme of turpitude at a single stride. It is so with false teachers: their first swervings from the truth are scarce perceptible, even as short portions of an extensive curve may hardly be distinguished from a right line; or as parts of the vast round of ocean appear like level plains. But soon their aberrations grow wilder and bolder, till they have made havoc of truth, and *shipwreck of faith.*

Hence we see the wisdom of opposing falsehood on the maxim — *obsta principiis*, resist beginnings. Satan draws along his disciples, not very violently at first, lest too many prejudices be startled at once, and misgiving should come to the rescue of the tempted. When the Devil first begins to undermine the principles of intended victims, he is as insinuating as an Italian Jesuit, and polite as a French Abbe: with fine speeches and profuse bowing and scraping, he waits upon them into his parlor. After he has there gained an ascendancy over them, he takes them down stairs carefully, step by step, into his kitchen: here they mingle with his more vulgar servants, while he puts on the coarse semblance of an Irish papist priest. When, at last, he has in this place assimilated their tastes to grosser delusions, he kicks them down cellar without ceremony: where they grope in utter darkness and pollution, and where he reveals himself in his true shape as a Universalist preacher.

How evidently are these remarks exemplified in those ministerial vipers of the old Serpent's generation, who stick so closely to the text of the Devil's gospel, first preached in the garden of Eden. Begin at John Murray, who is canonized as the 'Father of Universalism in America;' and Ethan Winchester, on whom this misbegotten imp from the pit may, perhaps, be fathered with equal justice. These men at first only denied the actual eternity of future punishment: the former held that the pains of the damned would endure as long as the *sinner* pleased, while the latter taught that they would continue as long as *God* pleased. In other respects they wandered not from evangelical doctrines. From the year 1770, when this new light (or rather, old darkness) first broke upon our shores, to the year 1800, no important or extensive changes took place in the principles of Universalists. Of late years, however, the schism has widened; and the chasm of their apostacy yawns frightful, almost as the 'impassable gulf.' This declension has been furiously precipitated through the labors of Hosea Ballou. 'This man commenced as a member of a Baptist church, from whose Orthodoxy he has fallen away so near to nothing, as to be on terms of good fellowship with avowed nothingarians. So comes a rain-drop down from the skies to the puddle!

Many of the most active Universalists were once members of Orthodox churches, which have spewed them out. These apostates (among

whom are Balfour, Rayner and Le Fevre,) are noted for their Satanic hatred toward what they sometimes in mockery or dissembled courtesy term 'Mother Church.' But see what parricidal treatment poor Mother Church has received from their denomination. In this commonwealth, they have wrested away, by a policy compounded of subtlety and violence, many of her houses of worship: and have laid Babylonish hands upon the sacred vessels of her temples. They have perverted funds given by Orthodox men for the support of Orthodoxy. Yet while turning out Mother Church, houseless and penniless, they have kindly comforted her by thundering in her ears, that it was done by LIBERAL Christians! Such *liberality* reminds me of a monster who flew into a rage at *his* mother. Determined to do her a mischief, and yet ashamed to do it in an ungracious way, he took her in his arms, crying, 'O my dear *dear* mother,' and squeezed her, and squeezed her,—till he broke three of her ribs! So with these Universalists. Their kiss is like the salute of their patron saint, when he betrayed the Savior. Their embrace is like the fatal coils of their spiritual father, when he seduced Mother Eve in the garden. They are *a generation whose teeth are as swords, and their jaw-teeth as knives.*

Truly evil men and seducers wax worse and worse. How much farther can Universalist preachers go? They can go as much farther as their once boasted champion, Abner Kneeland, has gone. They may be the Levites, as he is

the high-priest of infidelity. They may join the 'Free Inquirers,' and deify Frances Wright as the goddess of 'knowledge.' There is every reason to expect that this termination of their career will soon arrive. Analogy teaches us to expect that they will speedily renounce Christianity: the text teaches us to anticipate it: and the friendly understanding between the Universalist and the Atheist, — between the 'Trumpet' and the 'Investigator,'* — warns us of an early union, — a wedding of the snake and the scorpion. O welcome the day, when Christendom shall be disburthened of the false pretenders to a gospel name!

The discourse will now be devoted to a DELINEATION OF UNIVERSALIST PREACHERS.

I. They are *useless*. Some years since there sprung up silently in this state one of those fairy creations of the 'American system,' — a factory village. In the infancy of this pleasant settlement there was no religious establishment of any kind. An itinerating holder-forth of the 'blessed doctrine' cast a wistful look on a place, whose loose and somewhat immoral population seemed to his experienced eye a soil congenial to his baleful tenets. Having collected the people on a Sabbath evening, he proclaimed his message with a great parade of what was intended for argument and eloquence. At the close of the exercises, quite certain of having made the impression he desired, he informed the audience, that

* Names of periodicals published at Boston as the mouth-pieces of these denominations.

he had an abundant stock of the same glorious tidings yet unexpended ; and that if they were so disposed, and would make suitable pecuniary arrangements, he would come again for their edification. He further requested them to let him know their wishes on the spot that he might govern himself accordingly. During a short puzzled pause, all eyes were bent on an elderly gentleman, who had not, to be sure, ever manifested much interest in religious affairs, but whose connection with the chief business of the village, and whose sound judgment occasioned his opinions to be regarded with deference. Perceiving that he was expected to act as spokesman, he addressed the man of lees and froth to this effect : ' Sir : if your doctrine is false, we have no desire to see you again ; if your doctrine is true, we need give ourselves no further concern on the subject, and can dispense with any more of your labors.' This reply aroused general approbation, and was a thunderbolt to the discomfited preacher. It was a dilemma whose either horn gored his pretensions to death. It is a rock-built pyramid of logic, which all the sophistry of his tribe can never overturn.

II. Universalist preachers are *needless*. They are not wanted. I shall undertake to demonstrate that Orthodox preaching ought to be satisfactory to Universalists themselves.

It is an unquestionable fact, that evangelical ministers of all sects, when speaking of future punishment, either express themselves entirely

in scriptural language, or else employ metaphors founded on biblical phrases, for the reason that they can find no other so strong and decisive.* All that is necessary, then, is that should the Universalist put the same construction on their words as he does on the same words or ideas when he meets them in his Bible; and so he may rest, contented.

To show that Orthodox ministers are generally understood to addict themselves to the language of inspiration, let it be supposed that one of you who is a Universalist, should be traveling on a Sunday, as would be likely enough, at some distance from home. On your route, you are passing through some unknown village, and see the population collecting in a pleasant edifice for divine worship. Under the impulse of the moment, you resolve to stop and attend the service with them. You enter and take a seat in the house, without knowing any thing of the minister or his hearers. Just then the preacher arises, and says:—‘ You will find my text in Rom, ii. 5. *Treasurest up unto thyself wrath against the day of wrath:*’ — or perhaps, ‘ in Rev. xxi. 8. *The lake which burneth with fire and brimstone.*’ The instant you heard the text

* Any person who may doubt the strength and fulness of the language of the Bible on this subject, is challenged to task himself, with pen in hand, to express the common Orthodox sentiment in words whose variety and intensity shall in the least compare with those of inspiration. Let him try. He will fail.

you would say within yourself, — ‘O my poor luck! ’t is an Orthodox concern after all.’ Now this, my friend, is a spontaneous concession of the point in question.

This point is quaintly illustrated by the affair of the sick Universalist, who feeling a touch of seriousness, requested his spouse to read him ‘something good.’ The woman complied by opening the Testament at random, and commenced reading in the midst of the ninth chapter of Romans. The invalid, not noticing what book it was, and not being over-much versed in its contents, listened angrily to a few sentences, and then petulantly exclaimed: — ‘Wife, do burn that cursed Calvinistic tract, and get the Bible, or something else.’

While evangelical clergymen adhere so closely to the language of Scripture in their denunciations of the *wrath to come*, Universalists have only to put the same construction on it when they hear it from the pulpit, as when they read it in their Bibles at home. The same rules of interpretation that screw and grind their doctrine out of the stubborn word of God, could just as well belabor it out of the Westminster catechism. It follows, that a class of preachers whose main business is to contend on this ground, is utterly needless and unprofitable.

(III. Universalist preachers are *ignorant*. By this is meant, that they are unacquainted with what every critical teacher of the religious books of Christianity ought to know. Almost without

exception, these men are unable to read the Bible, the only original and true Bible. They may indeed, be very conversant with a good translation: but after all, the best translation is but a substitute. If you were to ask any one whether he had ever read Homer, — and he should reply affirmatively, while it soon becomes manifest that he had only seen Pope's version, you would regard him as an empty pretender. You would tell him that the metrical translation was verily Pope's Homer, and therefore very different from Homer's Homer.)

It is wonderful to behold what profound philologists our Universalist preachers are. With vast gravity and pomposity, they have over, and over, and over again, a well-conned tale taken on credit from brother Balfour. How often have we been edified by the old story about *ge-hinnom*, backed by an imposing array of two or three other such words, as *Sheol*, *αιων*, *αιωνιος*, and *αιδη*. On the strength of a little second-hand learning, such as it is, upon these words, they take on the airs of a walking lexicon, and astonish the vulgar with the oracular authority and sesquipedalian ponderosity of their speech.

' Besides, 't is known they can speak Greek
As naturally as pigs squeak;
And Hebrew is no more difficile
Than to a blackbird 't is to whistle.'

BUTLER.

But ah! how short is the tether which limits the extent of their pasturage in the field of sa-

cred science ! How shallow their acquaintance even with their mother tongue ! how abusive are they of grammar ! how murderous of English !

To judge by their airs, it might be supposed that they have secured a patent right to the exclusive possession and enjoyment of religious knowledge. Each of their sermons seems to say, *We are the people, and wisdom will die with us*, and then winds up with a lofty strain of self-praise. The wisdom of the ancient divines, compared with theirs, is like the taper which burnt in the sepulchre of Rosicrusius compared with the noon-day lamp of the skies. The learning of modern theologians may no more compare with theirs, than the drops of the bucket with the waters of Noah's flood. Even old Universalist toppers, by some happy intuition, know more about the Bible, than doctors of divinity who have grown grey in praying and studying over it in the original tongues.

But when we come to examine these pretensions of Universalist ministers, we find that they are wholly dependent on the questionable learning of a Scotch renegade from Orthodoxy ; together with what they can pilfer from evangelical authors. Where the ill-bred Scot cannot supply them, they rely wholly on piece-meal garblings from the writings of the Orthodox. To this end, one Mr. Paige has lately made a book, entitled, ' Selections from Eminent Commentators who have believed in Punishment after Death ; wherein they have agreed with Uni-

versalists in the Interpretation of Scriptures relating to Punishment.' A scholar-like production truly ! So, after all its crowing, Universalism must screen itself behind Orthodox names. So have I seen an ignoble barn-door fowl, engaged in unequal strife with a bird of game, seek to thrust his head under his adversary's wing, in order to hide it from his spurs.

The monks of St. Dominic had no skill in torturing heretics, equal to that of Universalists in racking the Scriptures to make them affirm what they really deny. And surely, it is as easy for Universalists to *wrest* the commentaries to *their own destruction*, as to wrest the Scriptures themselves : especially, as in both, *there are some things hard to be understood by the unlearned and unstable*. Thus there was one who quarrelled bitterly with the Assembly's Catechism, and yet boasted that he could prove his doctrine from it. The Bible is no more a Universalist book than Stuart's 'Essays on Future Punishment ;' though both have been pressed into the service of that cause. On the contrary, the Bible reveals the doctrine of future retribution in a flood of light, which is shed in vain on those *whose minds are blinded by the god of this world*. Amidst a perfect blaze of evidence, they call for more. Universalism, like some dull owlet,

'Sailing on wings obscene athwart the noon,
Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, — *Where is it ?*'

COLERIDGE.

IV. Universalist preachers are *impudent*. With the utmost ease, they can muster sufficient assurance to pronounce their own individual selves a match for any body. One of them, of two weeks' standing, will swallow a doctor of divinity or a theological professor, with as little concern as if it was his usual dinner. They will decry all others, as if wisdom inhabited with them alone, and would die and be buried with them. They declaim against priests and priest-craft, as if they themselves were not pretended priests, nor laborers in that vocation. When detected in the grossest blunders, and most palpable falsehoods, they exhibit an unblushing effrontery, that none but the devil could help them to.*

V. Universalist preachers are *insufferably vain*. They feel themselves up to anything; and are blest with a comfortable assurance of their abilities. As an instance in point, (the first that comes to hand from numberless others,) look at the twentieth page of two discourses miscalled 'Christian Warnings,' published by one Sylvanus Cobb, of Malden, Mass.†

Treating of future punishment, Mr. Cobb tells his admiring auditors and astonished readers, — 'I speak in soberness, and would rejoice to meet all the clergy in Christendom on the subject.'

* A sort of *Satanopneustia*.

† Several topics in these discourses were illustrated by references to the local affairs of this place. These are omitted in the printed copy, for *no other reason* than that they would have no interest for the *general* reader.

Marvelous passage ! — Methinks I see a boundless plain outspread before me, where this grand challenge is to be contested. There, closely marshalled by themselves, come on the countless throngs of the Romish clergy, with shaven crowns, laden with a folio-ammunition of fathers and councils, headed by Wiseman, Scholtz, and Hug. — There advances the noble array of the Lutheran Evangelical ministry, comprising an incalculable portion of the learning of Europe, and marshalled by Hahn, Tholuck, and Neander. — There approaches the host of the national priesthood of Britain, led on by high-trained bishops ; and the dissenting clergy under Henderson, Chalmers, and J. P. Smith ; with countless Methodists under the banner of Adam Clarke,* full charged with his Rabbinic and Talmudic lore : — while nearer at hand are the ranks of the American priesthood ; among which with many others, may be seen the dauntless faces of Hawes, Parker, Beecher and Stuart. Thus is one side of this great plain filled up with black coats and flowing gowns, all ready for the battle shock. And on the other side, to meet, to fight, and vanquish all, stands forth the great Sylvanus Cobb !

‘ ——— Phebus, what a name,
To fill the speaking-trump of future fame ! ’

BYRON.

* Dr. C. died since the first publication of these discourses.

O mirror of polemic chivalry! O 'man-mountain' of theological prowess!—he rejoices, yes, he *rejoices* to confront 'all the clergy in Christendom.' Woe worth the day for his luckless antagonists! He opens his solemn *jaw*, and lays them low, as Sampson laid the Philistines, 'and with the self-same weapon too.' O modest man! Were I not modest too; if it would not be arrogance in me to expect from him any other answer than the giant gave the stripling David, perhaps I might venture to take up the gauntlet of this controversial knight errant who has defied the congregated clergy of the Christian world. Even defeat from the hand of this all-to-nothing-crushing champion would confer an immortality of fame; just as the sword of Hector has immortalized the name of many a Greek, otherwise long since forgotten. Mayhap the distinction of soaring in the basket of this inflated balloon would compensate for the risk of a fall from its cloudy heights: and how could I find the heart to prick it, to let out its sustaining gases, and disappoint the crowds of earthly gazers.

VI. Universalist preachers are *dishonest*. They cheat their people. They do not show them fairly all the results of the 'blessed doctrine,' nor urge them to the practice of some of its chief obligations. For example: the introductory lecture of this course clearly and conclusively proves that it is 'the great duty of Universalists' to commit suicide. But who ever heard a minister of that denomination faithfully

exhort his hearers to discharge that eminent duty of their faith? Who ever heard of one acting as a *helper of their joy*, by pressing them into heavenly bliss; except, perhaps, one who recently encouraged them by his example in this vicinity? How ungenerous to do so little for the happiness of their flocks, and to shrink from leading them

‘To meet the endless glory of the dead
By cold submersion, razor, rope, or lead.

COWPER.

VII. Universalist preachers are *vulgar*. Their coarse habits, their cultivated scurrility, their groveling tastes, their deficient education, and above all — their corrupting doctrine, associate them with all that is distressingly low, and humiliating to human nature. The career they have run, has brought the clerical station into disrepute; and has prejudiced men against its importance and worth. The sham-patriot, the quack-doctor, and the Universalist preacher, form a fit triumvirate of those who have disgraced professions of the highest consequence to the community. Such men, by making all professional skill and virtue questionable, must needs be public nuisances.

VIII. Universalist preachers are malignant. Their malignity is often thinly disguised by professions of great tenderness for the feelings and reputations of those whom they oppose. Thus the last work of Hosea Ballou (whom the boys in

Boston used, not inappropriately, to call 'Hurrah Bellow,') is full of gross perversions of the sentiments of the Orthodox, and acrimonious insinuations against their characters, coupled with piteous allowances of their sincerity in their delusions. In this book entitled 'Examination of the Doctrine of Future Retribution, &c.' you find him, in connection with the most envenomed reflections upon the conduct and opinions of those whom he is controverting, disclaiming 'a wish to prejudice the mind of his reader against the honest intentions of those ministers of religion, of whom he speaks.' These frequent protestations of charitable forbearance are sure indications of some accompanying calumny, written with a serpent's fang, which leaves deadly poison in every line. This treatise is a fair sample of the writings of Universalists, wherein the ideas appear to have been boiled in gall.

These lynx-eyed pirates watch day and night for the halting of all who do not sail under their flag. These buccanniers prey upon ship-wrecked fortunes and shattered reputations. When some distinguished mark of their malice can be assailed in no other way, they call in the aid of vague irresponsible rumor. *Report, say they, and we will report it.* If they can hunt up a lie, or give chase to some defamatory insinuation, they desire no better game, — they fatten on this devil's venison: they can *go in the strength of a morsel of that meat forty days and forty nights.* The nature of those creatures may be described

in Latin phrase as '*mendax et mordax*;' they are people who lie to your face and bite at your back. They are always ready with some unauthorized tale of infamy: as Juvenal says of the root of all evil,—

'*Unde habeas quærit nemo, sed oportet habere*,—

it is no matter *where* they get their fib, if they only have it ready.

IX. Universalist preachers are *slanderous*. Yet who can be surprised at this? They are driven to the invention of falsehoods from dire necessity. They can find no other weapon that can well be wielded against their Orthodox adversaries,—at least, none so well adapted to their use. Besides; they are compelled to eke out the meagre scantiness of their knowledge and their system of faith, with those aberrations from truth, which may be gracefully termed '*poetic license*.' The patch-work shreds of their doctrine must be *cobbled* up as they can. When they have advanced one falsehood, the poor cripple must be propped up by a dozen more of such as are general and particular, public and personal.

But stop! Are not they of the '*liberal party*?' Yes:—but what are they '*liberal*' in? Truly they are liberal in dispensing vain-glorious boasts: also in a generous distribution of abuse upon all who walk not with them:—also in the free imputation of the very worst and meanest motives to their opponents. It is thus that they have fairly

earned a title to rank foremost in the 'liberal party.' The habit of dealing gratuitously in slander is so confirmed by long practice, that it comes from their lips as natural as breath.

X. Universalist preachers are *self-degraded*. They have a *poverty of spirit*, and *lowliness of heart*, indeed; but infinitely unlike that inculcated and engendered by the gospel. They can stoop to any disgraceful trick for the sake of gain or of party. As a general fact, they know not how to rise above the utmost meanness of thought and coarseness of expression. As the man of God foretold of the house of Eli, they *come and crouch for a piece of silver and a morsel of bread, saying, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread*. So far from assisting their fellow-men to enter into future felicity, they deride the idea of the salvation of the soul, like Balfour in his sermon on Four-days' Meetings. So far from encouraging real piety, they scoff at the religious experience of the children of God, as if it were vain delusion, or the Pharisaic presumption of spiritual pride.

There is something horrid in the existence of such a ministry: — men who subsist by devouring the souls of dying sinners; who fatten on the endless ruin of their fellow-creatures; who so love the wages of unrighteousness as to grow rich at the expense of infinite woe to immortal men.

To whom rather than to them, would our Saviour say; — *Wo unto you, blind guides!*

If ever any are guilty of obtaining money on fraudulent pretenses, they are those who derive a stipend from their deceived people, by crying; 'Peace, peace,' when there is none. After considerable inquiry, it could not be found that there was one among them all, who daily practiced family prayer. One of them, who officiated in the metropolis of a state, not long since proclaimed to the world that he should offer no more prayers in public. What were his reasons I know not. He belike

'Refused to heaven to raise a prayer,
Because he'd no connection there:
His humble vows he would not breathe
To powers he'd no acquaintance with.'

TRUMBULL.

XI. Universalist preachers are *degrading to others*. The apostle speaks of evil men and seducers as *deceiving* as well as *deceived*. These impostors contrive to bewitch and dupe their adherents most egregiously. There are no other ministers whatever who succeed in so lording it over the minds and consciences of their followers. The stubborn, independent spirit of other congregations leaves them at variance with their ministers on many points: but it is astonishing to observe how completely Universalists are molded by their teachers. They adopt the opinions of the last they hear, however he may differ from those who have preceded him. Chameleon-like, they take their hue from the color they were last placed upon. They are a mere

nose of wax to be shaped by the plastic hand of their spiritual guides.

Nothing can equal the mental domination of those 'pulpit declaimers.' It appears even in the expression of countenance exhibited by their zealous disciples. The very faces of these are often brand-marked with Universalism: they carry the impress of their doctrine and of the manner in which they hear it preached, in their stern, malignant, scowling, sneering features.

It is astonishing to notice the gross credulity of Universalists in regard to the assertions of their own teachers: and their unreasonable reluctance to admit the testimony of others when contrary to their opinions. *Moses and the prophets* cannot convince them of their errors: *neither would they be persuaded though one rose from the dead*, even if it were Matthew or Paul, ~~returning~~ to life for the express purpose of disabusing their own writings from Universalist perversions.

On the other hand, nothing can exceed the facility with which they admit, and the tenacity with which they hold to every dictate of those whom they look upon as the keepers of their consciences. Poor priest-ridden race of sectaries! Doomed to be duped by the sophistries of ignorant bigots, and gulled by the dogmatical assurances of crafty editors. The columns of their newspapers have with them all the authority of Holy Writ. The clumsy fabrications of the 'Gospel Anchor' they can swallow, stock and fluke.

The 'Christian Pilot' stuffs them with its perversities, like a sausage-machine. The airy nothings of the 'Trumpet' they digest as fast as they can swallow. The influence of this last named periodical is unbounded. Edited with shameful virulence and shameless effrontery, it yet obtains perfect credence with thousands. The man who conducts it is in this region, the great oracle of Universalism ;

' By merit raised to that bad eminence.'

He is the grand regulator of the faith of that denomination, whose creed seems to be formed on the plan of that of the followers of Mohammed ;—'God is God, and Whittemore is his prophet.'

It is very apparent that Universalist preachers degrade the standard of feeling and propriety in their congregations : blunting their moral sense, debasing their intellectual appetites, obliterating their self-respect, rendering them indifferent to the claims of justice, infusing contempt for personal decency, and smoothing the pathway for out-breaking immoralities. Such teachers are a traveling pestilence,—the deadliest foes of social happiness and order.

XII. Universalist preachers are *rapidly deteriorating*. The only compliment that can be paid them, is, that they can wax a little worse. In this life, they can get but one step lower than they are already : and that is to rank infidelity and avowed atheism, to which they are

rapidly 'working their passage.' When they reach the bottomless pit, they will wax worse and worse forever in a descending series of depravities. But as the topic of the progressive wickedness of false teachers has been considered in the introduction to this discourse, we will observe,

XIII. That Universalist preachers are doing *immense mischief*. Yes: they are at war with the spiritual elevation and eternal blessedness of man. *They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.* The Holy Spirit described them, by Jeremiah, when he said of the pretended prophets of his day; *They say still unto them that despise me, The Lord hath said, Ye shall have peace: and they say unto every one that worketh after the stubbornness of his own heart, No evil shall come upon you.* They are like the false teachers of Ezekiel's time, of whom it is said; — *With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wickedness by promising him life.* They are the false lights which the *father of lies* hangs out, to decoy the voyagers to eternity unto rocks, and breakers, and treacherous quicksands.

XIV. Universalist preachers are *objects of just abhorrence*. Their character is loathsome, and their influence pestilential:

'A brood whom no civility could melt,—
Who never tasted grace, and goodness never felt.'
WORDSWORTH.

Who shall calculate the amount of harm they have wrought? As well might you measure the amount of death that is borne on the wings of the Simoom. The horrid estimate must be reserved for eternity, whose endless lapse alone can give the sum total of their deleterious influences. O, let the young especially be shielded from the mortal bane, from the noxious miasma, of their death-dealing sentiments.

XV. Finally, Universalist preachers are *to be pitied*. And from my heart I do pity the doomed men, who, by whelming others in ruin, pluck down a deeper damnation on themselves; *whose end shall be according to their works*. O, is there no hope?—no hope that these blinded, guilty immortals will yet see their error and their sin? Is there no hope that some sweet ray of truth will yet glide into their veiled hearts?—some spark of celestial grace yet kindle in their minds long drowned in sin? Spirit of infinite compassion! God of unfailing tenderness! strive with them this once more: be 'at once the lightning to melt their flinty hearts, and the mold to receive and shape them anew.'

In closing this discourse, I would first address myself to those who are not Universalists. Dearly beloved: you have heard the iniquities of a certain class of men roughly, but faithfully drawn

in these fifteen strokes of the pencil of truth : you have also heard them scourged with fifteen strokes of the lash of righteous justice. I have aimed to express myself in plain English, but have also sought to leave the language of coarse invective and scurrilous ribaldry to such men as Ballou, Whittemore, Cobb, and their associates, whom long practice has rendered peerlessly expert in the use of these their favorite weapons. I have no thought of vying with them in the panoply with which Satan arms them. Him they may thank for what moral power they have. He is the arch-prelate of their hierarchy : and they are the cardinals and minor clergy of the infernal See.

Inasmuch as they derive their commission and their inspiration from the prince of darkness, God and man may well disown them. Justly may the Almighty say, — *I have not sent these prophets, yet they ran : I have not spoken to them, yet they prophesied.* Justly may you also hold them and their sentiments in utter detestation. Says the apostle, speaking of those who *would pervert the Gospel of Christ, Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed.* Says St. James ; — *If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed : for he that biddeth him God speed is a partaker of his evil deeds.* O keep aloof from those ‘ bold bad ’ men who have been

exposed this evening. An unwholesome atmosphere broods murkily around them. Their deadly breath tarnishes the brightness of Christian hope, and blasts the freshness of Christian faith. Far — far away from them and their *synagogues of Satan* is peace and safety.

Dearly beloved: be unceasing in prayer, be unwearied in effort, to undo the mischiefs that Universalist preachers have bred. By all fair and upright means, *and by no other*, study to undo the evils their influence has wrought. Make yourselves thoroughly acquainted with their errors, and with the method of confuting them. Seek to disentangle those whom they have caught in the sophistic web of their subtleties, and to disabuse the souls whom they have seduced into refuges of lies. May the favor of God reward all your attempts for such purposes as these: and may the blessing of many ready to perish come upon you.

Let me now address myself briefly and affectionately to professed Universalists. You, my friends, are aware that it has long been considered a maxim of wisdom and experience, that, in doubtful cases, it is always best to err on the safe side. Apply this rule to your own case. If your doctrine be true, you will be no happier in the resurrection of the dead, than if you had never believed it. While, if your doctrine be false — *which you cannot help suspecting* — the consequence hereafter will be horribly disastrous to you. Does not prudence then loudly

call upon you, to embrace a system of faith which includes all the advantages which can possibly result from yours, and its own exclusive advantages beside? Quit then the morasses which tremble under your every tread: and hasten to a rock of safety, which, happen what will, will not fail in your hour of need.

Let me ask you further, whether you will continue to lend yourselves to the support of Universalist preachers, to uphold a class of men distinguished, as we have seen, for every form of baseness in thought and in action? Some of you are persons of intelligence and character. Do you not feel yourselves of too much worth to be ranked as under-props of such ignorant pretension, and infamous illiberality?

Granting that the instructions of these men exert no lamentable influence upon yourselves, who were educated in the principles, and confirmed in the habits of morality, — still are you not fearful of suffering your families to be trained in sentiments which throw loose the restraints of virtue? Are you not reluctant to have your children nurtured in opinions which leave them frightfully exposed to temptation? Beware, then, for their sakes; if not for your own: and forsake a ministry which is none other than the *ministration of death* to the best feelings and inclinations of the youthful mind.

In conclusion, I address myself to Universalist preachers. Well do I know the acrimony of your hate, the hell-deep inveteracy of your spite: but, fearing God, it is impossible to fear

you ; and I call upon you to look at the features of your character as mirrored in this discourse. See how you appear, when plain-dealing faithfulness sets your iniquities before you. Ye sons and priests of Belial, dread the wrath of God revealed against all unrighteousness and ungodliness of men.

Ye are the people who have let down the dignity, and impaired the usefulness of the sacred ministry. Ye have brought things divine into the contempt of the vulgar and thoughtless. Ye have encouraged by your fatal teachings the grossest delusions, and have cheered the hearts of abandoned profligates with the hope of impunity. Ye have made the holy justice of God appear as odious. Ye have marred the majestic loveliness of his benevolence by the unworthiest representations, and the most ungracious betrayals of weakness. Ye have wounded the cause of truth : ye have assailed the kingdom of Christ with desperate vehemence : ye have neither entered into it yourselves, nor have ye permitted others.

Base maligners ! Ye eagerly slander the servants of God's altar : but they content themselves with telling the truth of you. I have not reviled you : though the statement of the facts in regard to your character has rendered it necessary to use the language of the sternest reprobation. As *Michael, the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation ;* so also, like him, would I say to each of you — **THE LORD REBUKE THEE. Amen.**

LECTURE IV.

RELATIONS OF UNIVERSALISM TO GOD AND MAN.

JOHN vi. 12.

GATHER UP THE FRAGMENTS THAT REMAIN.

In preparing the course of 'Lectures on Ultra-Universalism,' many things relating to that doctrine occurred, which could not well be introduced into the previous discourses. These fragments will now be 'gathered up,' and arranged as methodically as the case admits.

The *doctrine of devils*, first broached by their monarch in the Garden of Eden, I have not assailed in a controversial manner. That labor is reserved for some future occasion, if the providence of God should present it. Most persons understand practical results far better than they comprehend logic and polemics. For this reason, I have selected a topic of discussion of such ample scope, that its latitude and longitude takes in the whole sphere of the 'practical results' of Universalism. In order to 'save the pieces,' to wind up the loose ends of ideas, and to gather up the fragments that remain upon this subject, we

will proceed to consider **THE RELATIONS OF UNIVERSALISM TO GOD AND MAN.**

Let us first attend to

I. THE RELATIONS OF UNIVERSALISM TO GOD.*

1. *It makes him in some respects like Universalists.* According to their doctrines he cares as little about sin, and does as little to discourage and suppress it as they do. If he hates any thing, it is the fanaticism of orthodox pharisees who are righteous over-much. He cannot abide the missionaries who so officiously intermeddle with the condition of the heathen: he cannot endure to have his own holy word widely distributed by national associations: he cannot tolerate Sabbath Schools, and Temperance Societies,† and other institutions of benevolence, which are going to unite church and state by making the community familiar with the truth, and addicted to the practice of it.

At the same time he loves to observe his dear Universalist children enjoying themselves as they

* I wish it to be understood that Universalists do not worship the God of Christians. Being *vain in their imaginations, and their foolish heart darkened*, they are guilty of idolizing a false notion: — a sin as gross as the adoration of stock and stones. This man-framed deity may be justly abjured and scorned: as in 1 Kings xviii. 27, and Isaiah xlv. 15, 16, 17.

† Of late, Universalists appear to be adopting the cause of Sabbath Schools and Temperance Societies, though insincerely. This is the way that Jannes and Jambres withstood Moses, — *And the magicians did so with their enchantments.*

think best, and as well as they ever knew how. Do they violate the sanctity of his day and his house? O it is only a little of that child-like gaiety so pleasant to every parent. Do they take his name in vain? Well — this only proves, as the Algerines say, that they are no atheists: and that they are on terms of free and easy household intimacy with their heavenly Father. Do they get beastly drunk? Ah, poor things! he knows how happy they are, and how they have driven 'dull care away.'

Yes: Universalists have wildly and wickedly fancied that God took pleasure in them as they are. Well might he say to them as the true Jehovah says to the wicked. — *These things hast thou done, and I have kept silence: thou thoughtest that I was altogether such an one as thyself.* They have changed the glory of the incorruptible God into an image made like to corruptible man. Under the influence of this frantic delusion, they have imagined that they love God. They love their corrupt selves, and love him because they think him like their own selves. It may be supposed that he does not thank them for any such compliments. It may be feared that he will at the last take the more efficient pains to convince them of their error.

2. Again; Universalism exhibits God as an *infinite Imbecility*. He utters commands unenforced by any penalties sufficiently severe even to alarm those whom they do not restrain. Let his subjects conduct ever so infamously, he is obliged to make them supremely blest

at all events. Though they violate every law, and reach a pitch of most demoniac iniquity, — though they then cut short the full-spun thread of their guilt by self-murder, — he *must* fold them to the warm embrace of eternal love. Universalists adore a deified dotard ; whose over-weening sickly fondness for his offspring has made them ‘spoiled children,’ and whose weak indulgence has been their encouragement and protection in guilt and turpitude. Their doctrine breaks down all barriers to the irruption of evil, subverts from the very foundation the authority of the throne of God, and tears down the *justice and judgment* which are its rightful habitation. They strip the godhead of the strong and bright array of his perfections. The Sun of the universe is shorn of the beams of purity, righteousness and truth. As well might they worship a golden calf as this divinity of their own imagining ; whose scepter is broken, whose crown is dimmed, whose robes of majesty are rent, whose government is overturned, and whose empire by his weakness is betrayed in its dearest interests.

3. Universalism may be justly charged with *nullifying the gospel of God*. It denies that there is any such thing as actual salvation. It asserts that man is saved from nothing. Says Walter Balfour in his discourse, entitled ‘Four Days Meetings, &c.’ — ‘Our Savior felt more compassion for a deaf, a dumb, or a lame man, than he did for an immortal soul.’ And he answers the question, Why God does not save immortal souls ? by saying that the ‘reason is, no

such thing needs to be done.' My hearers, does not this astounding sentiment render the gospel of the grace of God null and void. We read, to be sure, of *the ingrafted word which is able to save your souls*, that he who converts a sinner shall save a soul from death, — of *them that believe to the saving of the soul*, — of *the end of your faith, even the salvation of your souls*. But what are the declarations of inspired apostles to the decisive assertions of Walter Balfour, — that great divine who is commonly supposed to know a little Hebrew? Poor people! if they imagined that there was any such thing as an eternal salvation, and that Jesus had lived, and died, and risen again to obtain it, — in that case they went according to the light they had. But our brother Balfour is too much of a knowing one for that: and if *he* says that there is no saving of the immortal soul, why — then there is not, at least so far as he is concerned.

If according to Universalist notions, there is no salvation, it follows at once that there is no Saviour. If there is nothing to save and nothing to be saved from, of course there can be no deliverer.

Universalists make little scruple of neglecting some of the most important commands in the Bible. In some of their largest congregations they have no churches, and no administration of the sacraments. They do nothing towards preaching the gospel to every creature, according to the charge of the ascending Saviour: but leave the heathen to perish in darkness, and be saved by

Universalism without knowing it. So little do they appear to pray, that there is reason to think that they would soon forget the name of God, if it were not for continually taking it in vain.

It is not suprising that Universalists should come to such anti-christian results. Their theology advances the ridiculous sentiment, that God punishes every sin to the full extent of its demerit, *and then forgives it!* Contemptible absurdity! Such a pardon would be worth as much as one from the Pope of Rome, or Father Ballou. When an offender has served out the term of his sentence in the penitentiary, does he think of petitioning the Governor for his pardon? if one was offered him just as he was leaving the prison-gates, would he not laugh it to scorn? After Shylock has carved out the pound of flesh nearest his debtor's heart, according to the bond, shall he tell the victim, that he generously forgives him his debt? A fig for such compassion, and yet this is all the compassion that Universalism, boastful on the subject as it is, finds in the bosom of infinite love. The sinner receives in this life every lash that his transgressions really deserve, and then the God of all grace mercifully pardons him. — Surely the throat must be bigger than the Thames tunnel and made of india-rubber too, which can swallow such an absurd and monstrous figment — and then smack the lips, and call it 'glorious! '*

* Let me not be charged with inconsistency for objecting against Universalism, that it makes God both too indulgent and too severe. The inconsistency is in the doctrine itself, which is actually chargeable with both errors.

Thus we find that scientific, systematic Universalists push out of existence the old fantasies of the remission of sins and salvation of souls. It is true, they always call Jesus of Nazareth — ‘Our Savior! our Savior!’ But this is only unmeaning cant. If their doctrine be correct, he never did, nor ever could save any one. We see how absurdly they give themselves the name of defenders of ‘Universal Salvation;’ — when, in fact, they believe in the salvation of no one: any more than in the rescue of a man who has been hung for piracy, and cut to pieces by anatomists.

But as that sort of people are more concerned with what affects themselves than with what affects their God, we will attend

II. Secondly, to THE RELATIONS OF UNIVERSALISM TO MAN.

1. *It overthrows social institutions.* All standard writers on the fundamental principles of the social compact, and the constitution of human government, teach that human laws are founded on divine, and derive their authority from their conformity with the requirements of heaven. Says Blackstone; — ‘This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe in all countries and at all times: no human laws are of any validity if contrary to this: — and such of them as are valid derive all their force and all their authority, mediately or immediately from

this original.' On this ground the statute often inflicts the penalty of death or imprisonment for life. Surely not because the legislators intended to punish offenders by sending them straightway to heaven, nor with any intention of benefiting the culprit, which in such cases is out of the question. These penalties are enforced only because human justice can go no further, and simply seeks by these measures to turn the offender over to the retributive justice of another world. So that if there is no penal suffering in the life to come, all human legislation, even the wisest, is a gross blunder; and the vengeance of earthly tribunals goes in proportion far beyond the righteous award of the Judge of all the earth. Thus, Universalism seeks to pick out the eyes of lawyers, as well as to draw the teeth of ecclesiastics.

Indeed it writes 'injustice' on all judicial punishments. It inculcates that God rewards every sin up to the full measure of its ill-desert. What business, then, has man to take it in hand? What propriety is there in punishing an offender *twice* for the same fault? Surely it is not more oppressive to inflict a penalty on the innocent, than to inflict it twice on an offender.

Should Universalism prevail, it will bring in a golden age for the perpetrators of crime. It would do for us what Atheism did for Jacobinical France. It would do what the old rebel Shay, in vain attempted for this Commonwealth. It would march its legions in full crusade against the administration of justice :

‘ Each villain espouses the conquering cause,
 Burning court-houses, and banishing laws,
 Clearing the dockets and pigeoning gulls,
 Picking of pockets and breaking of skulls.’

2. Again: *Universalism removes the distinction between right and wrong.* This system is often spoken of by its adherents as the doctrine of ‘impartial grace.’ Impartial grace! That is to say, — the God of the Bible makes no partial distinctions between moral good and evil; and in his dealings with the virtuous and the vicious, the righteous and the wicked, places them on the same level. Impartial grace! this doctrine echoes the impious language of the Jews, — *It is vain to serve God, and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea they that work wickedness are set up; yea, they that tempt God are even delivered.* Perhaps it is on the ground of this impartial grace, that Universalist preachers have so often astonished folks by asserting that their sentiments are not demoralizing. For if it can be proved that there is no essential difference between right and wrong, of course there can be no such thing as growing good or bad. So much for impartial grace.

3. Thirdly, *Universalism confers exclusive privileges on its disciples.*

(1.) *Suicide.* By this, they may heal their diseases, without troubling the quack-doctor to cure them in a similar way: by this, they may abscond from their creditors, and disappoint the

intentions of the sheriff with a literal 'habeas corpus' — i. e. *you may have the corpse* : by this, they may wash away their sins, accomplishing with their own blood what evangelic Christians look for through the blood of Christ. Thus self-murder is physician, bondsman, and Savior. This is none other than the key of heaven's pearl-gates ; and those who effect an entrance to eternal bliss by means of it may well sing, — 'Honor and glory and blessing be unto our saviors, — razors, and daggers, and pistols, and poisons, and halters, — forever and ever : ' well may they shout everlasting hosannas and hallelujahs to suicide, which hath redeemed them unto God. Cutting the throat from ear to ear is the shortest cut to heaven. Wonderful, delightful privilege ! — and an *exclusive* privilege too. The first lecture of this course demonstrated, that none but Universalists could, with the least consistency or propriety, avail themselves of its benefits. Alas, that of the multitudes who are doctrinally entitled to all the advantages of self-destruction, so few secure them, owing to weakness in the faith !

(2.) A second exclusive privilege of Universalists is *assailing all who differ from them*. This they do without mercy. Not being choice as to the ways and means, their only study is to get the advantage, however unjustly. But while it is quite suitable and commendable for them to wage a relentless warfare on every other denomination, except 'Free Inquirers,' it is awful, if the tables are sometimes turned, and the same

measure of opposition is meted to them that they mete to others. They may preach and print against others whatever of coarse, and harsh, and unjust, and false, they please : — but if one of those whom they thus belabor gets tired at length of taking all the blows, and pays them back with a little wholesome truth in a course of ‘Lectures on Ultra-Universalism,’ — O how cruel ! Then they begin to whine about ‘Orthodox persecution.’ Persecution, forsooth, because they are not permitted to inflict all the stripes ! Thus it is plain, that they deem it their privilege to *smite with the fist of wickedness*. It is plain, that they imagine it to be *exclusively* their privilege to attack those who differ from them : and if their unhallowed purpose is in the least resisted, they are as angry as if their patent-rights had been infringed.

(3.) A third exclusive privilege of Universalists is *the use of slanderous means for sectarian ends*. They pick up reports against their adversaries ; and though ever so inconsistent and incredible, they look at them with spectacles of immense magnifying power — spite and prejudice. If they can scatter the seeds of groundless jealousy and discord among the friends of truth and righteousness, they are well content. Unfounded slanders form the arrows and javelins of Universalist warfare. They pump upon others the mingled bitterness of wormwood, aloes and gall : and this is their undisputed armament, since those who are more noble than they disdain to use it.

(4.) A fourth exclusive privilege of Universalists is, *the possession of all the common sense, learning and piety in Christendom.* Their effrontery abashes and non-pluses meeker men, who know not what to say to such dashing impudence. Truly they are *wise in their own conceit.* A dexterous perversion or violent wresting of Scripture is to them the height of wit and wisdom. They stand to it, that the Bible teaches their doctrine so plainly, that all who are endowed with ordinary abilities must see it at the first glance: of course those who cannot so discern it, are deficient in common sense. How enviable the immunities of Universalists! Their eyes are as big as *owls'*, while others are poor, blinking, purblind moles and bats.

What will not Universalism do for its converts? Let a graduate come from the divinity-halls of New England, and for a year or two preach a system at war with this, and behold, he is even as nothing: no diminutive words can sufficiently ensmall the estimate of his talents and acquirements. But just let this same graduate, without the least enlargement of his scone, or addition to its contents, become so besotted as to embrace the 'blessed doctrine of impartial grace,' and lo, he would be transformed into an angel of light. Doctors of divinity would wane before him, like street-lamps at the rising of the sun. He would be an instantaneous prodigy of Hebrew, and Greek, and theological lore. In hermeneutics, patristics and homiletics, he would start forth a perfect none-such. He would be

able to knock down Andover with his fist, and to upset Cambridge with his heel. All this may be wrought by Universalism. Privileges on privileges! What temptations to apostasy! This alone, without any mental or moral improvement, would suffice to make the renegade the greatest of men.

5. Among the relations of Universalism to man, may be ranked, in the fifth place, *the OBLIGATIONS it devolves upon its supporters.*

(1.) Here comes in again the perpetual obligation they are under to *commit suicide*. You see how naturally this topic recurs while considering the practical results and duties of Universalism. This 'act of faith,' is their bounden duty, as well as their exclusive privilege. In my first lecture, this point was firmly fixed. If this direct and inevitable consequence of their belief was thoroughly urged upon Universalists, there would soon be an end of them: for they would either forsake their sentiments for others less absurd, or else they would forsake this present mortal life of sin and sorrow, and remove their lodgings to a mansion in heaven. Push them with the suicide-argument, and they are down. Let not this powerful instrument of their confusion remain unemployed. As often as they would dispute with you, drive it down their throats: and they will soon be glad to let you alone; and if they have any conscience and honesty, they will let alone their doctrines too.

(2.) Another duty of Universalists is *murder*. Most of the reasons that bind them as wise and

pious men to kill themselves, also call upon them to kill others. Before making away with themselves, let them arise and slay their best friends, in order that they too may be happy, painless, and sinless, — that they may help to people heaven, — that the believer may deny himself — and follow the example of Nero and Robespierre, and other saints in glory, — that God may be pleased, — that the public may be convinced of the sincerity of Universalists, — that they may show their faith by their works, — and that anti-Universalists may be sent to paradise to be converted from their errors.

Universalists are bound to love their neighbors as themselves: and as natural, instinctive love of happiness unquestionably obligates them to suicide, in case their doctrine be true, — so also the moral law exacts of them to do as much for their fellow-men. It belongs to them to show this affection, stronger than death, for their own families in particular. If St. Paul had been writing to Universalists in confirmation of their opinions, he might well say, — *If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.* That is to say, if he does not by a violent death provide them with robes, and treasures, and mansions in heaven, — why, then he is no real Universalist. Who can imagine a stronger exhibition of *faithfulness unto death*, than would be seen by going into the dwelling of a believer in the ‘blessed doctrine,’ and beholding his wife hanging at one bed-post by a stocking knotted

round her neck, — the two children swinging in his *suspenders* at two others, and himself occupying the fourth by means of his cravat, which ought to be of hemp!

(3.) Another duty of Universalists is *the suppression of law*. Their doctrine, as we have already seen, regards human laws as stupid and impertinent interferences with God's prerogative; as establishing distinctions between right and wrong, which God has not instituted; and as adding extra penalty to offences which punish themselves sufficiently. If God is no respecter of persons, then those who are required to be like him, must not care what people do. If God is no respecter of persons, then Universalists must do as he does, and treat them all alike. They ought to say with St. Peter, — '*Of a truth I perceive that God is no respecter of persons: but in every nation, he that feareth him [not], and worketh [un]righteousness, is accepted of him.*' So, away with your judges and down with your jails; — let us have a free country, and heavenly commonwealth; — let Universalism have free course and be glorified.

(4.) Another duty of such people is *to show that they sincerely believe their doctrine*. Faith without works is dead: and it is very certain that *good* works will not attest the nature of Universalism, for good works are called to testify to the excellent influence of many other systems of faith. But *bad* works would show pretty conclusively, that Universalists were sincere; and really believed that there is 'no hell, no

devil, no angry God.' At least, a certain kind of what are vulgarly and ignorantly called wicked works would be very convincing evidence of their sincerity. But this subject has been discussed at large in my second Lecture. So then, thou true believer, slay thy parents and family, set fire to thy habitation, when thus made a slaughter-house, and then rush thyself into the funeral pyre. In so doing, thou and they will gallop to paradise in a car of flame.

' O haggard saint ! to heaven wilt thou guide
Thy glowing chariot, steeped in kindred gore,
And seek to hide thy blessed parricide
Where peace and mercy reign for evermore.'

CAMPBELL accommodated.

6. As a sixth relation of Universalism to man, may be classed its RESULTS.

(1.) It results from it that *Universalists can preach more intelligibly than Jesus and his apostles*. They taught Universalism in such a bungling manner, that it has not been suspected till lately what they meant. It is reserved for this generation to discover, that they not only never announced an *eternal* punishment, but even denied any future retribution whatever ; and that they opposed the Jews who confessedly held these tenets, as zealously as Ballou, Balfour and others oppose Orthodox preachers. It would be safe to swear, that if the writings of these divines (!) should escape oblivion two thousand years, nobody would all that while mistake them for high-strung Calvinism, or anything else com-

monly called 'evangelical.' Yet we are clamorously told that the writers of the New Testament were staunch defenders of 'impartial grace,' though for eighteen centuries they led the church to entertain opinions exactly the reverse. What a pity, that even with the direct aids of revelation, they could not put words together without going exactly contrary to their sentiments. This clumsy use of language, brought these good folks into some very awkward scrapes. Thus one Stephen preached a sermon, which, according to Mr. Everett's ideas, should have 'nothing in it, that is in any way calculated to excite unpleasant forebodings, or to give birth to any sensation other than those of the purest satisfaction.' Mr. Everett adds, 'I know of no instance on record, of any other effect having been produced by the preaching of the Gospel of Christ.' And yet poor Stephen had such an unlucky tongue, that the people who heard him *were cut to the heart, and gnashed on him with their teeth*, and stoned him to death. How much better they would have liked to hear Mr. Everett, or editor Whittemore, or parson Streeter. Alas, that these worthies were not then living! All would have come plain from them.

(2.) Another result of Universalism is *abusing the understandings of its disciples*. Think how it canonizes St. Judas Iscariot, who, it may be, went to a four-days' meeting among the Pharisees, and then adjourned to heaven in a delirium: unless, to be sure, he was a Universalist, and did it soberly, thus outrunning his Master,

— with which latter notion his betrayal of him agrees very well. To go back to the old story of Noah and the other antediluvians, which ought to be held up till Universalists cannot help seeing how absurd it renders their doctrine. The people of that day filled the earth with violence, notwithstanding the patriarch preached righteousness to them one hundred and twenty years. The night before the flood came, these wretches, whom God would not permit to live in this miserable world, came and knocked at the door of the ark, and said, ‘Mr. Noah, what are you doing in here, you old fool?’ But soon God came and swept them all into his pure bosom, and left poor Orthodox Noah to tug on through a wearisome, sinful life. So, too, Universalism teaches us that the vile Sodomites, who were so eager to abuse two angels one evening, were by the following morning translated in a body into the very midst of the seraphim and cherubim, to do as they pleased with them. They went to heaven, sweetly perfumed with fire and brimstone, rained down upon them from that very place: they found that God’s love to them flamed like Nebuchadnezzar’s furnace: and their golden Elysium must be a garden of flowers of sulphur.* Thus gross are the impositions of Universalism on the understandings of its advocates!

(3.) A third result of Universalism is *immo-*

* We might well pray with equal fervency for deliverance from a Universalist heaven and an Orthodox hell.

reality. It is an impressive truth, that sin is its own reward : but Universalism teaches that sin *sufficiently* rewards itself. If so, then no more needs to be done. Sin may be left to take care of and rectify itself. Even in regard to those whose consciences are as insensible as if cauterized by a hot iron, this principle holds true : and so too in regard to those *who* in the apostle's words, *being PAST FEELING, have given themselves over unto lasciviousness, to work all uncleanness with greediness.* Their wickedness, which they love, is its own retribution, which they consequently love as well. Suppose a dialogue between a preacher of this faith and one of his red-nosed parishioners.

Minister. Friend, what have you got in that tea-pot ?

Parishioner. Why, parson C., to tell the truth, it is a little real New England, which I was trying to smuggle home without detection.

M. Ah, dear sir, that is your worst foe.

P. Very true, Sir ; but did you not tell us last Sunday, after giving the cursed Orthodox such a rating, that we must love our enemies ?

M. Come, come ! None of your stale bar-room wit : for it is no joking matter. Do you not know that you are shortening your days by intemperance ?

P. Well, that is good news, since I shall get to heaven so much the sooner.

M. Yes, — but you know vice is its own reward. The offense and the punishment are the same. And I now most solemnly and apostoli-

cally warn you, that, if you *do* get drunk, — what! O what! — why that you will certainly be drunk: for it is a sin which pays itself in its own coin.

Surely, my hearers, it must be a fearfully demoralizing doctrine, which stems the flood of iniquity with such drifts of chaff.

(4.) A fourth result of Universalism is, that the *apostles were out of their wits*. It not only requires us to believe that they zealously taught impartial grace, yet in such a blundering way, that every body for centuries understood them to mean just the contrary, — but that they acted like madmen in discharging their commission. Says one of them, *I am made all things to all men, that I might by all means save some*. How stupid! Did he not know that *all mankind* (not some) were to be saved, and that, too, without any occasion for him to trouble himself about it? Our intelligent Universalist preachers become all things to all men on much craftier policy. The same apostle tells the Ephesian elders. *By the space of three years I ceased not to warn every one night and day with tears*. How people nowadays would laugh in their sleeves to see one of his successors in the ministry of the ‘blessed doctrine,’ crying by the year together, because people are going to boundless bliss as fast as death and fate can carry them. No: these sagacious priests have more recourse to broad grins than to tears. Paul’s long face they would very lightly esteem.

(5.) Another result of Universalism is *noth-*

ingarianism. How many of its disciples professedly and practically come to this result. Universalism, scepticism, and atheism are sisters; hatched from the old serpent's eggs, in the reeking steam of the infernal oven. They are as much alike as three peas out of the same pod. There is no mistaking the family likeness of this triplet of imps, begotten by Satan, and nurtured by depravity. Hence the ease with which one of them mingles with another, or supplies its place. When the Universalists in one of our large places established a church, (usually called 'Hell-fire Insurance Office,') they were joined by a physician who was a notorious infidel. Said some of his acquaintance to him, — 'Doctor, how came you to join those people, when you yourself are nothing at all?' 'That is it,' he replied, 'I joined them because they are nearest to nothing, of anything I know of.' So much for this easy concord, this noble fraternal equality, — *par nobile fratrum.*

I hasten to close this exhibition of the relations of Universalism to God and man, with a few brief remarks.

1. *We see why Universalism is so unpopular with the female part of society.* The fact is very apparent and very remarkable. This system is but poorly patronized by the ladies, as any one may perceive from the appearance of the congregations assembled to hear it. It pretends to exhibit the only just and amiable views of divine beneficence, divested of everything terrific and unlovely. While yet that largest, and tenderest,

and best portion of our race, who, by native constitution, habit and education, are the most sensible of moral excellence and goodness, cannot abide it. The divine benevolence, as exhibited by Universalism, is generally odious to the gentle and susceptible heart of woman: while it commends itself chiefly to the most coarse, vulgar, and vicious of the sterner males. This is so true, that a Universalist female *zealot* is scarce ever heard of. This doctrine would appear as unseemly and unfeminine in a lady, as chewing tobacco, swearing and driving stage-coach. Such an one would seem akin to the notorious Mrs. Royal. Since the relations of this doctrine to the Deity are so revolting to the fair, surely no gentleman who has one germ of courtliness, or one spark of chivalrous gallantry, will deign to uphold it longer.

2. We see *the reasons of the rapid spread of Universalism*. John, in his vision, saw a fallen star open the bottomless pit, and there arose a mighty smoke from the pit, *and there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power*. In like manner hath Lucifer lifted the covering from hell, and forthwith rolled up the densest clouds of error, darkening the sun, and the air: next from the womb of that thick cloud sprang forth that swarming birth of Universalists, more destroying than locusts, more venomous than scorpions. This frightful increase may be ascribed in part to their vaunting preten-

sions. They have forgotten that there is nothing more disgraceful than unmerited praise, especially when it comes from those only who are the subjects of it. I knew a shrewd old lady, who when she heard any one eulogize himself, would ask, 'Is your trumpeter dead?' Universalism sounds her own '*Trumpet*' in the *synagogues and in the streets, that she may have glory of men*. Though it gives an uncertain sound on other topics, yet in glorifying itself, its notes are loud and clear. — The spread of Universalism is chiefly to be ascribed to the fact, that it is just the religion for corrupt human nature; to whose pride it is congenial, and to whose lusts it is subservient. We must expect that it will diffuse itself in this or some kindred form of infidelity, so long as men shall love to sin, with the hope of comparative impunity.

3. We see *the necessity of exposing the shallow pretensions of Universalism*. Some good people think it best, that it should be let alone, and suffered to go quietly down the stream of its prosperity, cutting its own throat all the way, like a pig in swimming. Others advise to controvert the *doctrines* only of Universalists, and say nothing about their pretensions and their true character. Such courses, however, will scarcely abate a nuisance like this. Vigorous measures are required. Universalism ought to be put down, and it can be;—not by force, which would be worse than useless in such a case;—but by an energetic exposure of all its inherent

and attendant abominations. It should be resisted with iron rigor, and with bold vehemence of language: not with wrong, but with strong expressions. Smooth phraseology is not the tool for this work. Rough diamonds are more valuable than polished pebbles. We must adapt our measures to the nature of the evil to be remedied. It is of no use to hew blocks of stone with razors: we must use the fire and the hammer of God's uncompromising word, to break in pieces the rock of Universalism. It must be drilled to the very centre, and blown to atoms: and its showy, but empty pretensions must be shattered to dust by the heavy sledge of truth.

4. We see *the impropriety of passing the same censure upon all Universalists*. My remarks have been exclusively directed against the Ultras, who deny any future retribution. And even in regard to these, though we must pass a general condemnation upon them, it ought not to be without some exceptions. As there are a few bad men in the best of sects, so there is a handful of good men in the worst. There are instances of Universalists of moral and amiable characters. On these we should *have compassion, making a difference*: but others are to be *saved with fear, pulling them out of the fire, hating even the garment spotted with the flesh*.

5. We see *the blasphemous and baleful character of Universalism*. In its relations to God, it is horrible: in its relations to man it is pestiferous. When stripped of its garniture of 'gloz-

ing lies,' and exhibited in its naked deformity, it is truly frightful. When its vesture of deception is rent, the 'ribs of death' are seen:—the ghastly, fleshless, lifeless skeleton stands forth in the revolting ugliness of the tomb. There is ill-omen in each rattling movement: the eyeless skull indicates its blindness: the dried bone symbolizes its insensibility: and it has nothing human but the bare and threatening teeth. Such is this God-defying, man-destroying demon.

6. We see that *Universalism is contemptibly ridiculous*. It is full of manifest absurdities, and leads its advocates into the most ludicrous assertions. If they do not care to have it laughed at, they had better keep it out of sight; for one fair glimpse at it is enough to provoke a smile of scorn. If it has commonly escaped from being severely satirized, it is not because it was not liable to satire, nor because its opponents were deficient in wit. But perhaps it was deemed unnecessary to be very severe upon it. Poor young Universalism! may it die an easy death!

Let me drop a word to *young men*. The influence of young men is so brisk and vivacious, so full of generous fire, that it is most desirable that it should be what it ought to be. I beseech you, therefore, to form your opinions with a view to your usefulness. Look with a solemn gaze on the evils of Universalism. See how it has laid waste domestic happiness, diminished the confidence of man toward man, loosened the safeguards of society, patronized vicious indulgence,

and destroyed the souls of men. What will you do with regard to this wolf from the dens of darkness, coming in sheep's clothing, to raven upon the spoils of humanity? Will you not array yourselves against it? Come up to the help of the truth, and contend earnestly for it. Be yours the triumph of purging out the old leaven of Universalist hypocrisy and deceit from this abused and plundered community. Be yours the task and the reward of driving it back to the long oblivion from which it has emerged. Come forward all,

‘ ——— and join head, heart and hand,
Active and firm, to fight the bloodless fight
Of Virtue, Freedom, and the Truth in Christ.’

COLERIDGE.

Finally: I would close with a word of exhortation to Universalists. Should you continue to be as intolerably base as ever, *be sure your sin will find you out*. Your character, conduct, sentiments, and their practical results, will be portrayed with such scalding sarcasm and such blistering truth, that you shall perceive a faithful representation. Yes: even *your* hardened hearts, your seared consciences, and your bronzed foreheads shall be forced to feel the burning flush of shame.

And now, as sinful immortals, I call you to repentance. Repent of those doctrines which have dishonored God and degraded man. Repent of your horrid audacity in deeming of the

Just and Holy One as you have done. Repent of your having adopted and practised principles so fearfully demoralizing, and so dangerous to the community. Renounce your damning errors and the evil courses in which they have led and encouraged you. Scoff and jeer at it as you may, — fret and rage at it as you will, — it is an immovable truth, that the wrath of God abideth on you, — and that if not timely escaped, it will abide forever. Beware, lest you perish through unbelief and hardness of heart. O, why should your souls, lit up for immortality, shoot from the orbit of duty, and become wandering stars to which is reserved the blackness of darkness forever? Why should the light of your hopes be quenched in eternal night? I implore you to shut yourselves up to your Bibles, and to prayer before God. Look all-searchingly into those things on which your everlasting happiness or misery are pending. Break away from those alliances and pursuits which hold you back from seriously striving for religion. Turn to the Savior who can deliver you from hell upon earth, as well as from hell in eternity. *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.*

A P P E N D I X .

The following article was originally written by the author of these Lectures for the 'Christian Soldier.'

THE PROPER MODE OF DISCUSSING UNIVERSALISM.

On this subject there is some difference of opinion. Whether to leave this doctrine unnoticed, whether to oppose it with the artillery of argument, or to assail it with the sharp-shooting of wit, whether to be very zealous, or very indifferently calm, good men are not entirely agreed.

1. To let it alone, in expectation that it will die away of itself, is not an apostolic course. The founders of Christendom would have resisted far less damnable heresies than this with the utmost energy and plainness, as is evident from their writings. They would not have failed to rend this whelp of the old 'roaring lion.'

There is as little reason as scripture for this policy of neglect.—*Wheat* will run out, if not attended to : but *tares* grow spontaneously, and flourish nearly as well without cultivation as with.

2. Shall we restrict ourselves to the use of dry and sober argument in warring with this fantastic, first-born imp of the ancient deceiver ?

Would not the resources of learning be dragged out in vain from its vast deposits, when the minds to be influenced have not, for the most part, that degree of intelligence which is necessary to feeling an interest, or deriving improvement therefrom ?

There is good reason to believe that Universalists receive their opinions, not from intelligent conviction, but partly on credit, and chiefly from depraved inclination. Do you expect then to argue out of a man, what never was argued into him ? Expect it not. First disturb their quiet credulity and achieve a change in their feelings ; or else they will no more part with their sentiments than carrion will dispense with its noisomeness.

3. Shall we try the efficacy of satire on Universalism ? Yes, — if we would employ what its advocates can understand and feel. — This has been their principal weapon in assaulting other systems ; and because they have had the exercise of it almost exclusively to themselves, they have conceived their own positions to be unassailable by it. Let them find their mistake, and the effect is prodigious. They curl and shrivel like parched leather under this mode of treatment. Witness how it was when Mr. Hudson, a restorationist, attacked them in the style which they themselves employed.

Ridicule would prepare them for serious argument. Begin with making them ashamed of the

absurdities of their doctrine, and then they will be open to the approaches of common sense and scripture.

Nothing can come more natural, than the application of satire to the incongruities of Universalism. Such a falsehood always appears absurd and nonsensical when stripped to nudity. There can be no bitterer sarcasm upon it than exposure.

It is very necessary, however, that none but genuine wit should be employed for this purpose. Nothing can be more hurtful than bungling attempts at wit : and to the frequency of such abortive efforts is to be ascribed the common prejudice against resorting to this smart auxiliary.

4. Ought we to wage war with Universalism zealously or no ? Of this there should be no question. The moderation for which some plead would be immoderate, intemperate ;— in other words, inconsistent. ‘ It is good to be zealously affected always in a good thing.’

5. One more topic. Is it best to use plain English on this subject ? Who can doubt it ? Let the abominations of Universalism, its teachers and professors, go by their right names.

There is, to some extent, an unsuitable squeamishness on this point. We are often told that the weapons of our warfare are not carnal, but spiritual ; implying that we must not give the devil his due, except where the account is in his favor. But the scripture saith not so :— ‘ The weapons of our warfare are not carnal, but *mighty*

through God, to the pulling down of strong holds.'

Because telling the truth of Universalist editors, for instance, may require us to call them liars, slanderers, &c., we are often warned from the epistle of Jude, against bringing a 'railing accusation.' But that same inspired writer calls certain false teachers 'dreamers who defile the flesh' — 'raging waves of the sea, foaming out their own shame,' — and much more plain language to the same purpose. Shall we suppose that the apostle was inconsistent with himself? or shall we admit that the real truth, however galling, is no *railing* accusation when spoken from good motives?

When a man deceives or calumniates, it is no libel to entitle him accordingly. At the time he committed his delinquency, he practically and virtually selected the name of deceiver and calumniator for himself: and to style him so, is only to bestow on him the name of his own choosing. If this truth be spoken with a view to his reformation, or to limit his evil influence, it is 'spoken in love.'

In fine: — let the opposers of Universalism not deem that the best and only way of resisting it, is by passing it silently by, and proclaiming the opposite truths; not so did the apostles set themselves to put down the errors and iniquities of their day. Let them use the utmost plain dealing, the keenest instruments of satire; — let this be followed up with solid argument and the sword of the Spirit. God will do the rest.

The 'funeral sermon' here republished from the 'Christian Soldier,' was written for that paper by the author of these lectures *on a particular occasion*. It has recently been adopted as the sixth number of the small series of the 'Revival Tract Society.' The prefatory remarks were furnished by a gentleman who occupies stations of distinguished usefulness and responsibility.

CRY OF SUICIDE.

Universalists are often bewailing with crocodile tears, the instances of suicide which they say occur in connection with protracted meetings and revivals of religion, while they altogether neglect to apprize the public of the more than equal number of instances resulting from their own principles. A Universalist minister, or a dissipated disciple puts an end to his life, and he is merely said to have 'died suddenly,' and a labored eulogy is penned and published; while perhaps the same paper which announces his exit doles out all the circumstances (exaggerated by having passed through twenty hands) of some melancholy wight, who is said to have ended his days in a religious phrenzy. I have seen and heard these things, Mr. Editor, till I am sick of them, and I have a mind to acquaint you with a few facts which fell under my own observation.

In the southern part of Worcester county (Ms.) where I at the time resided, there occurred only a few years since, not less than seven or eight cases of suicide, and *all of them professed Universalists*; — in one town, two men by hanging; in another two females, one by hanging, and the

other by opium ; in a third, three men, two by shooting and one by hanging ; and in a fourth, a young man by shooting. I could tell you the names of these individuals, and many of the circumstances connected with their death ; but this is unnecessary. I rather choose to forward you a short sermon, lately sent me by a friend, which may be supposed to have been preached at the funeral of one of them.

A FUNERAL SERMON.

LUKE x. 37. '*Go, and do thou likewise.*'

There is no better doctor then death ; no better bail for the fraudulent debtor ; no better savior for the sinner. Who then will wonder that our departed brother exercised his discretionary power of dying when he pleased ? What Universalist, on reflection, will not go and do likewise ?

Suicide may be defended on several grounds :

I. *It is very convenient.* It ends our sorrows in a twinkling, and our sins in half that time. It saves the trouble of repentance and virtue, expediting us to heaven without. It squares all our unsettled accounts for sin.

II. *Suicide indicates strong faith.* Our brother was aware that 'faith without works is dead ;' accordingly he enlivened his faith by killing himself, thus showing a practical belief in the 'blessed doctrine.' Faith is highly meritorious. Happy he who cuts his way into heaven through his own throat, — his faith hath saved him.

III. *Suicide is dictated by reason.* This is a world of misery, and all the hell there is: now reason and scripture call on us to escape the damnation of hell; that is, to quit this world for the next. Here alas! we are overrun with poverty, laws, and Orthodox preachers. But as Hamlet says,

‘When he himself might his quietus make
With a bare bodkin; who would fardels bear,
To groan and sweat under a weary life?’

IV. *Suicide is a wonderful proof of piety.* It shows, first, that a man has no ‘slavish fear’ of his heavenly Father. — Again: it shows that the perpetrator does not care a straw for the old bugbears of fire, brimstone, devil, and all that: and to abhor bigoted Orthodox dogmas is religion enough for any body. — Again: self-murder proves that the subject is truly ‘weaned from the world.’

V. *Suicide is sanctioned by the example of many who are now, in consequence of it, saints in light.* Good old king Saul pried open the gate of heaven with his sword, a little before the time. That noted apostle, St. Judas Iscariot, went to his own celestial place, feet-foremost. Crowninshield, of whom the world was not worthy, hoisted himself up to heaven by the neck, thus saving some trouble to others. Surely it is safe and commendable to walk in the steps; and to swing in the halters of glorified spirits.

A few remarks will conclude.

I. This subject furnishes an unanswerable

answer to a cunning argument of the Orthodox. When a bigoted old deacon asks you where suicide is punished, if there is no future retribution ; you may reply, that suicide is no sin, but an act of wisdom and piety which has translated many a wretch to glory.

2. This subject teaches who are the great benefactors of their race, viz. those who promote suicide by doctrine and practice ; and those who kill as many others as they can. Such men people heaven faster than legions of your missionary ' soul savers.'

3. This subject explains why Universalists are as ready as others to stretch the necks of pirates and murderers. Some narrow-minded zealots wonder that we should think any unfit for a polluted earth who are rotten-ripe for a holy heaven, and with whom we hope to commune there, though we hang them here. But the fact is, that we do it from love to their souls.

4. The subject teaches us that none but Universalists are entitled to the privilege of suicide. Had our departed brother been a poor half-crazy chap, who had been to a four-days' meeting, and there lost the rest of his brains, and then taken himself out of the way, — why, he would have been another proof of the terrible influence of these fanatical revivals. But it ' quite alters the case,' since he so steadfastly professed the Universalist doctrine, and then sealed it with his blood.

5. The subject teaches an important duty. Our brother has signally discharged it. His

wounds, those 'poor dumb mouths,' call upon us to go and do likewise. Consistency is a jewel. All consistent Universalists will hurry into a blessed heaven as soon as they can. Would you be freed from influenza, duns, bigots, sin, Orthodox ministers, and all manner of sorrow? The way is plain — brethren, GO HANG. Amen.

The following article was first communicated for the 'Christian Soldier.' Soon after it was bitterly criticised in the Universalist papers, in connection with the 'Lectures on Ultra-Universalism;' though the editors were unaware of the fact that it was from the same pen.

A SOLEMN PRAYER-MEETING.

'Once upon a time' there was a prayer-meeting in the vestry of a Universalist place of worship. Several of the brethren of the church were present.

Reader, — be not surprised, as if this were some strange thing. This vestry was the bar-room of a tavern, in the hall of which the 'blessed doctrine' was distilled from week to week. Not the smoke of incense, but the fumes of tobacco; — not spiritual devotion, but devotion to spirits; — not the sacred Scriptures, but the 'Universalist Trumpet,' graced the solemnities of the hour.

Among other petitions to the throne of grace which appeared to meet with a fervent response from those believers was one, that 'God would send the Orthodox minister to hell, and his people with him.'

The language of the suppliant must be explained in accordance with his own views. A matter of some difficulty in the present case.

If *hell* means 'the stings of conscience,' it would have been more proper to reverse the phrase, and to request that hell might be sent to the minister and his flock.

Perhaps hell is another name for sin, for it is the reward of sin, and sin is its own reward. At least Universalist preachers with one consent speak of sin as being its own sure and sufficient punishment. But how useless to pray that God would do what is already done. As well might we ask that the sun may rise as fast as it does.

Universalists often say, that this world is all the hell there is. How absurd, then, to pray that those may be sent to it who are already there.

Perhaps the petitioner thought that hell was no other than the grave: and it was his benevolent wish that they may die at once, and go to glory, leaving sin and Orthodox errors behind them forever. A blessed doctrine this! it only requires us to believe, that the worst and the best of men must both enter heaven *via* hell-gate. But who cares how enormous the faith that must be exercised to become a Universalist believer?

By the name hell, the petitioner may have intended the 'valley of the son of Hinnon,' just south of Jerusalem, the general receptacle of city filth. And it may be that he desired to have the poor Orthodox minister and people suffocated

there, to get them out of his way : just as petulant people sometimes wish those who displease them, 'at Jericho.'

Thus it is a most uncertain business to explain the prayers of those zealous Universalists, who beyond all others, are inured to malediction,

'And deal damnation round the land.'

INFERENCES.

1. We learn what are the right kind of prayer-meetings,—to wit, those held in the congenial region of bar-rooms and tippling shops, and vocal with the aspirations of the swearer. Here the friends of religion may spend their hours and days in cursing those who waste their time in attending Orthodox lectures and protracted meetings.

2. We learn why the Orthodox are so hateful ; for we see them reviled by the choice spirits who love rum, and those good Christians who believe in 'impartial grace,' and *clothe themselves with cursing as with a garment*. To such, Orthodoxy is distasteful.

3. We learn that Universalists are sometimes discontented with their doctrine. They often sincerely wish that it admitted a hell such as the Orthodox tell of, for the express purpose of receiving evangelical ministers and people.

4. We learn that Universalists are hypocrites. Nothing is more common than to hear them betray their secret convictions that their system is false. In their ardent addresses to God, they

use the terms hell and damnation in a manner which shows that they are conscious of the truth of Orthodoxy.

5. We learn what would become of the Orthodox if Universalists could do as they pleased with them. The prayer on which we have commented would be reduced to practice, and ministers and people promptly sent to hell.

9. We learn that Orthodox people had better keep out of Universalist vestries; or they will be in danger of hearing the bar-room prayer.

7. We learn that Universalist prayer-meetings are very *solemn*. The petitions offered at the one in question are awful, — outrageous to the majesty of Heaven, and fiend-like in the expression of feelings toward the souls of the Orthodox.



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